A

TRUE and AUTHENTIC

ACCOUNT

OF

ANDREW FREY;

CONTAINING

The Occaſion of his coming among the HERRNHUTERS or MORAVIANS, his Obſervations on their *Conferences*, *Caſting Lots*, *Marriages*, *Feſtivals*, *Merriments*, *Celebrations* of *Birth-Days*, *Impious Doctrines*, and *Fantaſtical Practices*; *Abuſe* of *Charitable Contributions*, *Linnen Images*, *Oſtentatious Profuſeneſs*, and *Rancour* againſt any who in the leaſt differ from them; and the Reaſons for which he left them; together with the Motive for publiſhing this Account.

Faithfully tranſlated from the GERMAN.

---------- Unitate *in illa*
Sæpe agunt ſævi truculenta mente tyranni
Sæpe latro, lurcoque vorax et fædus adulter,
Et ſimulatus amor, fallaxque modeſtiâ vultus,
Quæ tegit innumeras ſub ovillo vellere fraudes BUCH.

LONDON,

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[Price One Shilling.]

THE NARRATIVE OF *ANDREW FREY*, &c.

THE following Narrative contains the Occaſion and Motive of my becoming a Member of the Society of *Herrnhuters*, my Voyage from *Penſilvania* to *Germany*, the State in which I there found the Society of *Herrnhuters*, and the Reaſons of my leaving them. Having in my Return hither intimated to ſome Perſons of Integrity what moved me to depart from the Community, they told me, that upon my Return to *Penſilvania*, my Conſcience would hardly let me be at Peace, if I did not expoſe the State in which I found it. They who told me ſo, were almoſt as well acquainted with the Nature of the Society as myſelf, and ſaw it not without a ſenſible Concern. And upon my arrival in *Philadelphia*, I have been further intreated and urged by both *Germans* and *Engliſh*, to do the like; that is, to make a public Declaration of what I ſaw with my own Eyes, and heard with my own Ears. But hearing that ſome Things

had already appeared in print againſt this Community, I left the matter to the Lord, and gave myſelf no further Concern about it; except when any Queſtions were put to me, I ſpoke the plain real Truth, according to my Conſcience. But the Brotherhood at* *Bethlehem* told the People that all I ſaid of the ‡ Community was a heap of Lies, I ſpeaking out of mere Reſentment and Malevolence, and that becauſe *Joſeph Muller* had married *William Frey*'s Daughter, which never ſo much as once came into my Thoughts; and as if that was not enough, a Man† in high Eſteem among them has given out that I myſelf ſhould ſay to him; " Had the Community made me a Biſhop, " I ſhould have gladly ſtaid with them;" another Falſity coined to ſupport their Cauſe, (for that they don't ſtick at a convenient Lie is what I know full well.) As to myſelf I could freely have overlook'd it without writing a ſingle Letter on ſuch a foul Subject, had they not gone about to waſh their filthy Hands and aſperſe me with a Letter from *Joſeph Muller* in *Germany*, to his Wife's Parents in *Penſilvania*; wherein he loads me with Scandal, as behaving myſelf in an unbecoming manner amongſt them; and becauſe they encourage the People with telling them, that when *Joſeph Muller* comes over I ſhall be ſet out in my proper Colours; but his coming is uncertain. Therefore in regard to my Conſcience I could not omit publiſhing *Joſeph Muller*'s Letter, with my Commentary on it, leaving every one to

* A place in *Penſilvania* built by the *Herrnhuters*, and where they have ſet up a Society.

‡ Whoever ſpeaks Truth of the *Herrnhuters* will be branded by them as a Liar.

† *Henry Antes* at *Germantown*, who embracing *Herrnhutiſm*, is a leading Man among them, becauſe he took all upon truſt, without proof or examination.

judge

judge according to his Knowledge; and withal heartily wiſhing that none would be offended or triumph at it; but rather firſt examine themſelves whether the tenour of their Lives be agreeable to an imitation of Chriſt before God who judges Men according to the moſt intimate Secrets of their Hearts.

Andrew Frey.

Copy of a LETTER *from* Joſeph Muller*, *to* William Frey.

Dear and tenderly beloved Parents,

" WE often ſalute and kiſs you from the " Side-hole, and from the Community of " the Lamb, which he has purchaſed with his " Blood. How bleſſed are we! we reſt in his Side; " the Side-hole and the Lamb-kin fill the exult- " ing Heart with Flame; and that is all which " we wiſh and can wiſh you, that you and our " dear Relations may from the Womb be brought " into the little Side-hole, and there enjoy all " the Felicity which the Lamb can impart to a " juſtified Sinner. I thought to have been with " you this Summer, but it has proved otherwiſe; " poſſibly I may come in 1748, if nothing in- " tervenes. That I earneſtly long ſoon to ſee " you I cannot deny; but to go away in ſuch " a manner as *Andrew* is gone, is what I will " never do whilſt I have Breath, he being gone " in great Confuſion: Had ſtrove continually to " the utmoſt to conceal that Wickedneſs which " had firſt ſhewed itſelf at *New-York*, 'till at " laſt it broke from him as a Stream which had

* *Joſeph Muller* was firſt a Baptiſt, but was drawn over by Count *Zinzendorf*.

" been dammed ſo, that during his four Years ſtay " here, without the leaſt good, he gave himſelf " up to ſuch a wicked Courſe of Life that I " ſhudder at the Thoughts of it. I'll give you " one Inſtance from which you may judge how " it ſtands with him. He once ſpoke to me theſe " very Words. *Since the times of the Apoſtles there* " *has not been in the World ſo profane a Sect as the* " *Community* *. *In every reſpect they are of a piece* " *with the Regenerate in Oly* ‡. I hope you have ſo " far experienced the contrary in your Hearts, that " it is needleſs for me to prove the horrible Falſity " of ſuch Words. It is now a Twelvemonth ſince " he firſt ſhewed an Inclination to leave it, which " for his ſake filled my Heart with Grief, but " that not mending the matter, I ſaid to him: " *Andrew*, there is one thing which on your Ac- " count goes very near my Heart, and it is not " your leaving us: he asked what it was then? " I anſwered, it is that after being four Years a- " mong the Community, you ſtill know nothing " of it. At this, turning up his Noſe, he ſaid, he " knew them better than myſelf. No, returned I, " it is impoſſible you ſhould leave them if you " knew them. At length I perſuaded him to go to " *Herrnhaag* with me, upon which for a while he " carried himſelf ſomething better, and being pro- " miſed that he ſhould be one of the next Journey " to *Penſilvania*, it made him tolerably eaſy, and " regular. At laſt hearing that the Journey was " put off, ſo that there was room to conclude it " would not be this Year, he threw aſide the " Mask and reſolved immediately to depart; yet " was he kindly furniſhed with a Paſſport and

* And that is nothing but the Truth, eſpecially of the Ring-leaders, the Teachers, the Deacons, Labourers and Elders.

‡ A Sect in *Penſilvania*.

" Money;

" Money; further, Brother *Lewis*, unwilling that
" he ſhould go alone, (being in years and weak)
" ſent a Brother along with him to attend on him
" to the end of his Journey; but he would ac-
" cept of no ſuch Thing, he would travel by
" himſelf, and accordingly on the 5th of *May* he
" ſet out from hence. Many of us are con-
" cerned for *Andrew*. I am ready to believe
" that he has been treated by ſome of the
" Brethren as a *Merry-Andrew* * ſhould be treat-
" ed; at which afterwards they were diſpleaſed.
" They knew no better how to deal with an old
" *Penſilvanian-Saint*; they were ignorant that
" by often beating an old Head ſo ſtuffed with
" *Devotion*, and *Self-denial* ‡, it falls to Pieces.
" I am ſorry that I muſt ſend you ſuch an Ac-
" count of this *Merry-Andrew*; yet is the Infor-
" mation rather too ſhort for a Warning that you
" may know to behave towards *Andrew*: he ha-
" ving ſaid to his truſty Brethren, one of whom
" by name *Sieberberg*, has been expelled the Com-
" munity for his Immorality and Refractorineſs,
" that whenever he ſet Foot in *Penſilvania*, *Wil-
" liam Frey* ſhould not be long in *Bethlehem*, but
" he would have him back to live upon his Land;
" and not only you, but alſo many more he pro-
" miſes himſelf to Alienate from the Community.
" But if your Hearts through the Blood of Grace
" have experienced what I have, he is like to
" come ſhort of his aim. He imagines he can
" over-reach you, and deal with you as formerly,
" when he was accounted a little God; but now
" you'll make a jeſt of him, being able to give him
" as good as he ſends; for *Andrew* is no late Ac-

* A Sample of *Joſeph Muller*'s Talent for Ridicule.

‡ The *Herrnhuters* are Enemies to Devotion and Self-denial.

" quaintance of yours, and if *Andrew* will be " for going on in his prating, tell him to for- " bear till I make one of the Company. When " he ſays any thing, I'll be his Interpreter, for " he actually does not underſtand what he ſays to " you. Herewith we recommend you to the little " bloody Side-hole; and ourſelves to your affec- " tionate Thoughts, and remain, as in Duty " bound, your poor loving Child,

Joſeph Muller.

" Salute in our Names, all your Children and " Companions, Brother *Spangenberg*, *Henry An-* " *deſſen*, *George Neuſern*; and we heartily wiſh well " to Brother *Abraham* and his Children, toge- " ther with the reſt of the Brethren, Siſters and " Children."

Examination of the grievous Complaint in the above. Letter of *Joſeph Muller*, concern- ing my Misbehaviour in *Germany*, and of ſpending my Time in a continual Irregularity, and the capital evil of his Complaint, that after being ſo long in the Community, I could never get any Knowledge of it, and that I took upon me to ſay, that the Community was the wicked- eſt Sect that ever appeared ſince the Time of the Apoſtles.

I am under a Neceſſity of ſaying how and where- fore I went among them, and how by the free Grace of God, without the Intervention or Aſſiſt- ance of Men I was awakened, called and brought to Converſion. viz. The merciful Saviour im- parted to me in ſome ſmall meaſure the Light and Strength of that precious Reconciliation which he ſo painfully obtained for me, by his

Blood

Blood and Death on the Croſs, and cauſed me to feel it powerfully in my Heart. In the mean time, I became acquainted with *Spangenberg*, ſoon after his firſt coming into this Country; and the Lord was nigh unto us by his Grace, and united us in Love, ſo that he often very cordially diſcourſed of the Mercy which the Saviour had acquired by his Death and Sufferings, likewiſe how glorioufly the *Herrnhutiſh* Community in *Germany* lived and increaſed in the Grace of Reconciliation, and how affectionately they loved one another in a childlike Temper and unblameable Life. And from the Love I bore him, I conceived a high Opinion of the Community by ſuch Hearſays *, being further perſuaded that it ought to be ſo among God's Children. About that Time more *Herrnhuters* came into the Country, as *Andrew Eſchenback* †, who alſo told us many fine things of the Community in all Points, eſpecially of their Marriages and Education of Children: He was followed by *Anne Nitſchmannin* ‡ and *Molterin* ‖ and another, who behaved in a very amiable and affectionate manner. Thus we lived together in an entire Harmony, and wiſhed that well-diſpoſed Perſons of all Parties would lay aſide all grudges and cultivate entire Love and Confidence. Count *Zinzendorf* hearing of this our Deſire that a general Love might prevail among Perſons of all Parties; it was his Advice to us that we ſhould ſet up Con-

* Oh how many Souls in *Germany* are ſeduced by ſuch Hearſays, where the falſe Apoſtles they ſend out, ſpread ſuch Reports of this Sect that it is imagined to be the primitive apoſtolic Church.

† He has ſince renounced *Herrnhutiſm*.

‡ Theſe are the Count's three Minions, Favourites, and as it were his Shadow, being continually together.

‖ Of the noble Family of *Scidewitz*, and by the Community married to *Molter*, chief Labourer and Emiſſary.

ferences

ferences for the promotion of universal Love, and this was the origin of Conferences. In the third Conference, three Brothers were chosen out of fifty, as Presidents and Directors of the Conferences, and of these I happened to be one; and as I then believed in the Bible-Lots, I could not object against it; and I own Self-Love was something flattered to be placed in a Dignity, though I understood nothing of the Function. Till this Time § I was led like a stupid drunken Man.

But some high-minded People at *Oly* having taken upon them to erect a Community, and appoint themselves Labourers, began also to lay Impositions upon their Flocks and domineer over them, as if they were their Bond-slaves; but these were of a differentMind, and would not bow their Necks to such a galling Yoke; this was the Sin of Witchcraft, in not surrendering up themselves and their whole Substance without any Objection: now the Labourers having formerly been puffed up without Cause or Occasion, so had they now without any Grounds unmercifully cast out the other. As this was the first Instance I saw of their usurped Tyranny, it was the first Thing I took Offence at; I began to be upon my Guard, and could not give my Assent to every thing that was proposed.

In the mean Time, in my Absence, and without my Knowledge, I was chosen by fifty Votes, and the usual Lot, to be Elder over the unmarried Brethren. This Office was conferred upon me, and I was to remove to *Bethlehem*, for which I was as little inclined as I was fit, knowing that were I to act according to my Understanding and Conscience, we should be continually at Variance; and

§ This argues much Candour in the Author, that he does not conceal his own Failings.

to give up my Underſtanding and Conſcience to their Method was what I determined not to do. Several of their Propoſals having a Lamb-like Appearance, and I wanting ſagacity to diſtinguiſh betwixt what proceeded from the real Spirit of the Lamb, and what from the Intrigues of Man, I was at a loſs how to act, ſo as not to occaſion freſh Diſturbances, which might be detrimental to myſelf or others; I ſunk into the moſt diſtreſsful Perplexity, leſt I ſhould ſin againſt the Saviour's Intereſt, or be drawn in to be the Tool of Men, for I daily ſaw more and more things which diſpleaſed me. Perceiving that I could not be modelled to ſerve their turn, they let me know that I ſhould go to *Germany*. This at firſt I diſapproved of, and though I ſhould have liked to have got a through inſight into the Community; on one hand, I was taken with their Friendlineſs and their Doctrine of the Merits of Chriſt's Sufferings and Death*; on the other hand, I could not be reconciled to the monſtrous groſſneſs and Extravagancy of their Imaginations. In this fluctuation of Mind, deſtitute of Council I applied myſelf in earneſt Prayer to my God and Saviour, that by his Grace he would incline my Heart to what was Good in his Sight, and recommended my outward and inward Life to his Will. Then I determined to proceed with them, begging with

* *Zinzendorf* and his Diſciples practiſed in *Penſilvania* the ſame Artifices which they had uſed in *Europe*; holding forth the Doctrine of Chriſt's Merits through his Death and Sufferings, as a Sheepſkin under which they concealed the Wolf's Paws, and by this many Souls were deluded and perverted. The Holy Scriptures declare to us, that we are redeemed by the Sufferings and Death of Chriſt, and ſaved by Faith in him. But theſe profane People holding the Bible in the vileſt Contempt, what certainty can there be of our moſt precious Faith? So far from it, that they drive Souls into Atheiſm.

Prayers

Prayers and Supplications, that he would keep me from all the Devices of Man's Self-will, and that he would preſerve me from being ſcandalized at any thing which by his Grace was done among theſe People; and ſo we ſet out from hence to *New-York*. *Chriſtopher Bauſs* alſo travelled with us ſo far: it was twice put to the Lot whether he ſhould go or no; and the Lot both times anſwered in the Affirmative. The Count at the Conference asked the whole Brotherhood whether they could give a good Teſtimony of him, and whether they held it convenient that he ſhould go, to which they unanimouſly anſwered *yes*; and thus we took ſhipping, *Chriſtopher Bauſs* being in company, who took with him whatever he would; ſome Brothers alſo went to accompany us. As they were going out of the large Ship into the ſmaller, (which went with us to carry them back) Brother *Lewis* ‡ ſaid that he did not at all like Brother *Bauſs*'s croſſing the Sea with us, that he had much rather he would go back and ſend *Joſeph Muller*; and that I ſhould acquaint *Bauſs* of his diſlike; *Bauſs* ſeemed ſtunned and without one word of anſwer, leaving his things in the Ship, he returned empty handed, upon which, he was again twice put to the Lot, and, as before, it again anſwered for his going; then for the firſt time I plainly perceived that in conſulting the Saviour by Lot, whether it be *yes* or *no*, it is of no effect without the Count's Approbation *. This I afterwards often experienced.

‡ i. e. Count *Zinzendorf*, his Chriſtian Names being *Nicholas Lewis*.

* What has been mentioned in our former *Interviews* of the Deceit of the *Zinzendorfian* Lots, is among other Teſtimonies now confirmed by the worthy *Andrew Frey*, and when neceſſary we can produce Numbers of credible Perſons, who all agree in ſo many Accounts of the Lot-tricks as would fill a Volume.

Thus

Thus we proceeded on our Voyage, and in five Weeks reached *London*, a Fortnight after we came to *Amſterdam*, and at the End of three Weeks more arrived at *Herrndeik*, and wherever we came we found ſome awakened Souls. Afterwards we came to *Marienborn*, from whence, after a Stay of four Weeks, we proceeded into *Saxony* to *Hirſchberg*, where we held Conferences during nine Days; from thence to *Herrnhut*, and ſo to *Sileſia*, dividing our Time between travelling and daily Conferences, in order to ſettle Societies * in all Parts. Here it was that I plainly ſaw the Induſtry of human Machinations, caſting and rejecting Lots, and caſting them again, and then again altering them; If the Lot ſaid *Yes*, and the Count or ſome other eminent Labourer made any Objection, the Saviour's *Yes*, ſignified by the Lot, went for nothing, and *this was frequently the Caſe* †. In all Places, however, we found ſome newly awakened Souls, both high and low, ſincerely diſpoſed to follow the Things which pertained to their Salvation, that I was often filled with Joy to ſee the divine Grace calling and awakening People in many Places to a real Converſion, without reſpect either of Perſon or Religion; and indeed I ſaw and heard of many glorious Things, but there were others as bad; and although Grace power-

* By Virtue of what Call, Licence, or Authority, does this Count *Zinzendorf* ramble over Countries, ſetting up Societies, and infecting all Places with his Locuſt-breed?

† When theſe Mockers of God and Religion go about to caſt Lots, they ſay, *We'll conſult the Saviour*; yet it is of no Weight with them, any further than it ſuits with their own Inclinations: it is no more than an impious Mockery, and in the mean Time the poor Souls who are not admitted to the Conferences, or to the Offices of Dignity, are made to have ſuch high Ideas of the *Lots* as if Chriſt himſelf had been preſent and directed them.

fully

fully ſhewed itſelf in many of the Community, yet when I looked for real Converſion and Amendment, I found myſelf among a worldly-wiſe inſidious Sect, as I had before ſeen in *Penſilvania*: As for myſelf, I endeavoured with all my Might to keep cloſe to Grace, by which alſo I was ſtrongly aſſiſted; comparing what I ſaw and heard of this People, with the Doctrine, Life, and Example of Chriſt ‡ and his Apoſtles, and praying with many Sighs that the Saviour would lead me into all Truth, according to his good Pleaſure.

The other Brethren and Siſters which were come from *Penſilvania* having once a Love-feaſt, the Count told every one of them his Thoughts of them, and when he came to me, he ſaid, 'Brother '*Andrew* has indeed an open Countenance, but 'mark me, there is ſomething amiſs in his 'Mind, which hinders him having any ſettled 'Quiet.' It was ſo indeed, and how could it be otherwiſe? Hearing and ſeeing many Things which grieved me; in the mean Time I did as well as I could, and that was but indifferently, when, in the Spring of the Year 1746, the Count with his Family, and the chief of the pilgrim Community, went to *Holland*, to a Synod, and from thence to *England*, making it half a Year before they returned; and the Count's Birth-day falling out in *May*, a Letter came from *Holland* to *Marienborn*, directing the Houſes to be illuminated on that Day, which was accordingly done. They fetched Waggons full of Boughs, and with them covered

‡ This is the only right, true and unerring Teſt, to be directed effectually by the Life and Doctrine of Chriſt and his Apoſtles. Whoever will meaſure the Doctrine and Life of Count *Zinzendorf* and his Followers by this Standard, won't be long in diſcovering them to be a crew of falſe Apoſtles and Seducers.

the

the whole Inſide of the Count's Hall, which is an hundred feet long, and forty wide, and ſtiled *Bethlehem* ‖, that it looked like an Arbour, and alſo hung up three braſs Chandeliers, each of ſeven Candles. In it alſo are four Pillars which were hung full of Lights ſpirally diſpoſed. Wooden Letters above two Feet long were made to form the Name of LUDWIG VON ZINZENDORF, and theſe being gilded with Gold, were fixed to the Wall amidſt a Blaze of Lights. The Seats were covered with fine Linen ſet off with very ſightly Ribbons. A Table alſo was made, repreſenting the initial Letters * of the Name of the Perſon who was the Subject of the Feſtival: there was a Cake as large as any Oven could be found to bake it, and Holes made in the Cake according to the Years of the Perſon's Age, every one having a Candle ſtuck into it, and one in the Middle; the Outſide of the Court was adorned with Feſtoons and Foliage, and alſo with another repreſentation of the Name, not leſs illuminated than that within; ſo that in the Hall and the Court, there was not leſs than a thouſand Candles burning at once; and in the Caſtle every Window was full of Lights, ſo that at Night the whole Caſtle ſeemed on Fire. The Panegyrics which were compoſed

‖ This Hall, now called *Bethlehem*, is at *Marienborn*, and from a Stable which it lately was, the Count has turned it into a fine Hall. It is ſaid to be the Scene of their Eſpouſals, if ſo, the Alteration has nothing ſingular in it, being only from a Stable to a Hog-Stye.

* The Table repreſented an L, indicating the Name of *Ludwig*, or *Lewis*: all the other Circumſtances of this Feſtival here deſcribed, are abſolutely true, without one Syllable of Falſity, and can be proved by many Eye-Witneſſes of the whole Tranſaction; nay, there were much madder Doings than any taken Notice of here.

on

on this Occaſion, were ſtuffed with ſuch high-flown Praiſes, that I could not have imagined ſhould be laviſhed upon him who would admit of ſuch Encomiums and Exaltations from Men, as happened at this Feſtival, and many Times afterwards. This was followed by ſinging of hundreds of People, and choice Muſic, as if at ſome Prince's Court, of which I had indeed heard ſomething before, but never had ſeen, nor was it ever ſeen among them who belong to Chriſt, and *have crucified the Fleſh with the Luſts and Affections thereof*; and this Jubilee came about no ſeldomer than eight Times in the Year, *viz.* for the Count, Counteſs, the young Count, the three young Counteſſes, *Anne Nitſchmannin*, and *John Langgut*, or *von Wattenwille*, the Count's Son-in-Law. This was a Novelty to moſt, and Abundance of other People flocked thither to ſee this famous Spectacle, this Scene of Gluttony, Parade, and idolatrous Profuſeneſs; an Account whereof being carried to *Francfort* and other neighbouring Places, it afforded abundant Matter for Ridicule and Reproach, as it little agreed with the Doctrine of Chriſt, that ſays, *Let your Light ſo ſhine before Men that they may ſee your good Works, and glorify your Father who is in Heaven*; but here a Spirit of Drunkenneſs and Debauchery ſeemed to be broke looſe among the Community. The young Folks began to grow wanton, laughing, ſporting, jeſting, leaping, throwing one another on the Floor, and ſtrugling till they were quite ſpent and out of Breath, beſides many filthy, groſs Indecencies; once a Brother was drinking Tea in his Chamber, when in comes another, and lifting up his Leg, breaks Wind over the Brother's Tea-cup, ſo that a Brother and myſelf who were together in another Room heard it,

it, upon which I ſaid †, ſuch ranting Doings I never in my Life heard, not in a Guard-Room of Soldiers. The Name of the Brother who was with me is *Winicke* ‡; he had carried a Muſket a Twelvemonth in the *Pruſſian* Service: he confirmed my Words, and ſaid ſuch Pranks would not be allowed of in a Guard Room. *This is one of the Fruits of the renowned Church Diſcipline*, or rather of the licentious *Life of Nature*, tearing up all Piety by the Roots; as they have not ſtuck more than once openly to declare in their Meetings, that they would not give over till they had driven Pietiſm out of the Community, Root and Branch ‖, and that the Life of Nature or none, was what they would have.

The general Elder over the unmarried Brothers throughout the whole Country, and whoſe Name is *Rubuſch*, living at *Marienborn*, has been known to ſay; *all Godlineſs*, *all Devotion*, *all Piety*, *are no more than ſo many Snares of the Devil* *: And another

† It would ſhock any modeſt Ear particularly to relate the licentious Pranks of theſe People, who forſooth call themſelves *Wound-worms*, and dare ſay, *that they have experienced the Blood of Chriſt, and dwell in his Side-hole.*

‡ This *Chriſtian Winicke*, loſing his Arm at the Battle of *Wolwitz* in *Bohemia*, betook himſelf to the *Herrnhuters*, with a View of leading a religious Life among true Chriſtians, but he was ſadly out in his Choice, and often ſets himſelf againſt their Wickedneſs.

‖ They make Atheiſts and Naturaliſts of the moſt hopeful Perſons who liſt among them.

* This is infernal indeed, this is Impiety beyond Example; the Doctrine of this Agent of the Devil is ſufficient to create Amazement in Heaven. But what ſays God in his Word. "The "Fear of the Lord that is Wiſdom, and to depart from Evil "that is Underſtanding, *Job* xxviii, 28. *Prov.* ix. 10. *Pſalm* cxi, 10. "Among the righteous and the faithful a Man is bettered. *Syrach*, i. 16. "Whoſoever fears God and works Righteouſneſs

another Time he ſaid, *Things muſt be brought to this Paſs in the Community, that nothing ſhall be ſpoken of but Wounds, Wounds, Wounds, all other Diſcourſes, however ſcriptural and pious, muſt be ſpued out and trampled under Foot* †.

A flat Contradiction to the laſt Diſcourſe of the Saviour, after his Reſurrection, when he enjoined his Diſciples to teach all Nations to obey all Things which he had taught them.

Another, one *Vieroth*, a Preacher in high Repute from *Frieſland* ‡, ſaid, in his Sermon at the Caſtle-Church at *Marienborn*, *Nothing gives the Devil greater Joy, than to decoy into good Works,*

" is acceptable to him, *Acts* x. 35. The Lord will grant his Pe-
" titions. *John*, ix. 31. *Pſ.* cxlv. 19. Godlineſs is profitable to
" all Things, and hath the Promiſes of this Life and that to
" come, and therein ſhould a Man exerciſe himſelf. 1 *Tim.* iv. 7, 8.
St. *Paul* further ſaith, "If any Man teach otherwiſe and adheres
"not to the wholeſome Words of our Lord Jeſus Chriſt, and the
" Doctrine of Godlineſs, he is blind, and knoweth nothing. 1 *Tim.*
vi. 3, 4. beſides innumerable other Paſſages of holy Writ. Is it
any thing leſs than Blaſphemy to call the ſcriptural Precepts
concerning Godlineſs the mere Artifices of the Devil. *The Lord
rebuke thee, Rubuſch, for thou teacheſt the Doctrine of Devils.*

† Can any Thing exceed the monſtrous Blaſphemy of ſuch Preaching as this? *That whatever is ſcriptural and godly is to be ſpued out, and trampled under Foot.* Such People excite Aſtoniſhment to call themſelves Chriſtians! Is it poſſible that ſuch Blaſphemers, ſuch Miſſionaries of the Devil, ſuch Seducers are tolerated? The Danger, Impiety, and Helliſhneſs of the *Zinzendorfian*, or *Herrnhutiſh* Sect, is now manifeſt to the whole World.

‡ It is an Overſight in the Writer, or an Error of the Preſs; *Vieroth* being not from *Frieſland*, but was a *Lutheran* Preacher in *Livonia*; but became a thorough-paced *Herrnhuter*, adopting all their Abominations in a Lump, and is at preſent Director of the Seminary at *Marienborn*, where, as Head-Schoolmaſter of this School of Satan, he forges and prepares more Engines to ſap Chriſtianity, aboliſh the holy Scriptures, and ſet up Naturaliſm and Atheiſm. Of this, the Words of his Sermon here cited, are a glaring Proof.

deſtarting

departing from Evil, ſhalling and willing, trying, watching, and examining, thoſe Souls who have experienced any thing of the Saviour's Grace in their Hearts.

Yet this is irreconcileable with the Doctrine of Chriſt himſelf, *Thou ſhalt love God with all thy Heart*, &c. *Whoſoever hears and* does *my Will ſhall* &c. *Be ye perfect, even as your Father in Heaven*, &c. *that you may prove what is that good and acceptable and perfect Will of God*; and in ſeveral Paſſages we are directed to *do* and *forbear*, to *ſhall* and *will*, to *try* and *examine*; yea, it is according to the expreſs Words of St. *Paul*, that all Scriptures are profitable for Doctrine, for Inſtruction, for Conſolation and Amendment.

A *Labourer* among the unmarried Brethren, whoſe Name is ‖ *Calic*, has further ſaid in the *Brethren's*

‖ *Calic* or *Callic*, is by Trade a Peruke-maker, which Buſineſs he followed at *Herrnhaag*; afterwards entering himſelf in the Seminary, he was made a Labourer and Director; and, if a ſhort little Man in Perſon, of an enormous Size in Profaneneſs, as theſe Words ſufficiently ſhew.

The Doctrine which theſe Emiſſaries of Satan labour to inſtill into the unmarried Brethren, is big with ſuch execrable Blaſphemies that we ſhall give a ſhort Analyſis of it.

1. Whoever meditates, or ſets a high Value on the Bible, is without any Experience of the Saviour's Grace in his Heart.

2. The Bible is as loathſom Dung, to be ſpit upon.

3. The Bible does not deſerve that any one who has a Knowledge of the Saviour's Wounds ſhould beſtow a ſingle Thought on it.

4. He who has taken up his Abode in the Lamb's Wounds, cannot but live the Life of Nature, and be merry and jovial.

5. Such a one commits no Sin, though his Irregularities be ſuch that all the godly exclaim againſt them.

6. Theſe Irregularities which the godly term Sin, give no Manner of Diſpleaſure to the Saviour.

7. On the contrary, he takes Delight in the Sportiveneſs of the little Wound-worms.

Brethren's Quarter of an Hour, " It is a certain Sign that a Brother has not yet experienced the Saviour's Grace in his Heart, if he meditates on the Bible, a Thing ſo contemptible that it ought to be ſpit on, and is not anywiſe deſerving the Thoughts and Attention of him to whom the Saviour's Wounds are known; for any one having found Lodging, Bed and Board in the Lamb's Wounds, cannot but be merry, and live according to Nature; ſo that when ſuch a one plays any Pranks, that the godly ones cry out againſt them as Sins, the Saviour himſelf is ſo far from being diſpleaſed therewith, that he rejoices the more over the ſportive little Wound-worms."

And at the Concluſion of the laſt *Evening-Quarter of an Hour*, there was often ſuch an Uproar among them, as if a Mad-houſe had broke looſe; and before they went to Bed, the Muſicians never failed to heighten their Mirth with all Manner of wanton Tunes: And theſe *Orgia*, as they may be termed, laſted till One or Two in the Morning, with the moſt indecent Levity; and, what is worſe, the Saviour's precious Wounds are made a Veil for theſe diſſolute Practices, which he cannot behold without Abhorrence and Aſtoniſhment. Yet this was I to hear, and if I offered to find Fault I was ſo hooted and railed at, that I was obliged to ſuppreſs my Diſlike, and recommended it to the Lord; fully purpoſing, however, at the Count's Return to talk the Matter over with him, and hear how he reliſhed ſuch frantic wicked Doings; he had been away from *April*, and it was

Can any Chriſtian patiently hear ſuch deteſtable Poſitions, ſurely Severities againſt the Preachers of theſe Abominations cannot be accounted cruel; the Welfare of Souls ſeems to require at any Rate the Suppreſſion of theſe infernal Seducers.

November

November before he came back; in the mean Time Illuminations were not wanting on their Birth-days, with ſuch an Increaſe of Wantonneſs as drew from me Sighs and Tears beyond Number, to ſee and hear the precious Name, Blood, and Wounds, of the holy Lamb, made a Cloak for all Manner of Licentiouſneſs.

The above-mentioned Soldier, *Chriſtian Wimicke*, was Overſeer of the Chambers, and from a Veneration to God, and his revealed Word, could not refrain from declaring againſt theſe Diſorders, and in Writing, proteſted againſt their Manner of living; but this only drew upon him ſuch virulent Abuſes and outrageous Treatment, that it moved Pity to hear him tell of them. This ſympathiſing Man often uſed to withdraw into the Wood, and throwing himſelf on the Ground, weep over the Wantonneſs of their Lives, and that he muſt ſee and hear it. There were alſo ſome others of the People to whom ſuch Things were a Burden; ſaying, with heart-felt Sighs, *What will be the End of ſuch Living!* There was at *Marienborn* an old Man, a Separatiſt, Gardener * to the former Count, who had left him a Houſe, during Life, an honeſt conſcientious Man, whoſe Name was *Paul*; and here I often uſed to repair for Quietneſs from the Tumults and Riotings at the Brotherhood's Houſe: and this they looked upon with an evil Eye.

The Count and his Retinue being arrived from *England*, Preparations were made for the Euchariſt, and the Count having created his Son El-

* This Gardener is ſtill living, and can and will atteſt the Truth of all this, having conſtantly lived at *Marienborn* ſince the Extinction of the Branch of the Counts of *Yſenburgh Marienborn*, 1725.

der over the unmarried Brothers at *Marienborn*, he convened the Brothers, to diſcourſe to them, and know how every one was diſpoſed towards the Lord's Supper †. I was ſummoned among the reſt, and, upon my appearing, he aſked me, " Whether I would make one at the Commu- " nion;" to which I peremptorily anſwered ' No.' And, upon his ſaying, " Wherefore?" I replied, " That I would firſt have a Word with his Father;' he returned, " I know whereabouts you are, you'd " accuſe the Brethren to my Father. I abſolutely " charge you not to offer to ſpeak to my Father." ' But I will,' ſaid I. " My Father," anſwered he, " is too much taken up to talk with you, and I'll " prevent your coming to the Speech of him. Then " I'll write ſaid I; I lay my Commands on you to " the contrary ſaid he, and if you do I'll take Care " the Letter ſhall not come to Hand; beſides, I " underſtand you are frequent in your Viſits to " the old Separatiſt; let me hear no more of your " going thither, it muſt not be." Hereupon, I ſaid, ' Hark ye, *Chriſtel* ‡, neither yourſelf, nor ' any Man living in the World, ſhall lay ſuch a ' Command upon me;' " Neither ſhall you con- " verſe with *Sieberberg*." ‖ --- ' I reject this Order ' alſo.' -- " I am ſorry to ſee that you are no " humbled Sinner, and ſo void of Reſpect to the " Elderſhip." I replied, ' It was true, exerciſed ' in ſuch a Manner,' and withdrew. Afterwards the

† The Meaning hereof is to prepare the Fraternity for receiving the Lord's Supper.

‡ His Name is *Chriſtian Renatus*, but how far he is from being *a Man of his Name* appears from this Account of his Behaviour.

‖ This *Sieberberg*, alſo, could not bear with their wicked Practices, for which, at length, he had the Honour of being expelled.

Brethren

Brethren went in, whom he charged not to hold any Converſation with *Andrew*, but their Anſwer alſo was, That they would not receive any ſuch Command. Hereupon *Chriſtel* flew in a Flame, and ſaid, *It is too plain that old* Andrew *has ſeduced you*; adding, *that he looked upon* Andrew *to be a Rogue, a Deceiver, a Sharper*; this was alſo over-heard by ſeveral Brothers who were ſtanding at the Door *.

After this I went to *Jonah Paul Weite*, he having daily Buſineſs with the Count; I promiſed myſelf that he would ſpeak a Word for me, and related to him all *Chriſtel* had ſaid; But after I had gone through all which I propoſed to have repreſented to the Count, *Paul* ſaid to me, That he had attended to all my Complaint of the Brethren, and he would now declare what he thought of me, namely, That I was a very ſerious, regular, and pious Man, but likewiſe an Enemy to the Saviour; adding, that *Chriſtel*, and all the Brethren of whom I made ſuch loud Complaints, were better than me, and that all the Blame lay upon myſelf. I anſwered, that ſince he had told me what he thought of me, I would alſo let him know my Thoughts of ſuch *Labourers*, which was that they

* Theſe Brothers which ſtood at the Door were alſo to be examined by theſe Elders concerning the Communion; but what muſt have been their Thoughts to hear their Elder, an irreproachable Brother, an old Man turned of ſixty, thus abuſed and vilified? What a Preparation was here for the Communion? How does this correſpond with the Words of Chriſt? *Matt.* v. 22 to 26. or with thoſe of St. *Paul?* 1 *Tim.* v. 1. or with thoſe of *Moſes? Lev.* xix. 32. Such a hot-headed imperious young Fellow is made an Elder, and appointed Director over thoſe who were already become Men in Chriſt. Accordingly this hopeful Elder vindicates Licentiouſneſs, endeavours to huſh it up, and rails and ſtorms with the moſt virulent Rancour. If theſe are not the Devil's Doings, what are?

deſerved to be whipped out of the Country like ſo many common Whores.

This put me upon writing a Letter to the Count himſelf, for hitherto I could not believe that his Principles were near ſo abominable, as afterwards to my very ſenſible Affliction in Soul and Body I found them, for I was deſirous of knowing poſitively and plainly from himſelf what he thought of the aforementioned Life and Behaviour. I had lived two Summers by myſelf in a little Lodge in a Garden to which they were pleaſed to give the Name of *Andrewſburg*, and the Count himſelf directed his Anſwer to my Letter in this ludicrous Manner.

To Brother Andrew Frey, *Lord of* Andrewſburgh*.

The Contents of it, as far as I remember, were to this Purpoſe.

Dearly beloved little Brother,

" I cannot but be diſpleaſed that Matters went " ſo amiſs as I am informed; you by your ſmall " and great Errors || having cauſed great Uneaſineſs " to the Brethren, which has alienated their Re- " ſpect from you: but no one is more offended " than myſelf, becauſe I cannot act in Concert

* The Count's known ironical Faculty will have a flirt at this ſerious Brother, though the Levity of his Brethren was what laid ſo near to his Heart.

|| Here the honeſt Brother is the Criminal, and thoſe Sons of Riot whoſe Ways gave him ſuch Offence are juſtified by the Count, and their Enormities dignified with the Name of *Good*, which argues him to be not a whit better than the reſt of his Herd, rather much worſe, being the tainted Spring from whence iſſue their abominable Doctrines and Inſtitutes.

with

" with you, and find you fall very ſhort of the " Surname we had conferred on you of *An-* " *drew the Great* *. We are no Baptiſts feed- " ing People with legal Coercions, though at " the ſame time they are without regenerate " Hearts †. *A Bear may be taught to Dance, yet* " *ſtill remains a Bear* ‡." The cloſe of this apoſtolic Letter runs thus: " I have read an old Fa- " ble ‖, that there was a Gentleman who had a " playful Whelp which uſed to leap up into his " Lap and lick his Hand; and that the Aſs ſee- " ing this, thought if ſuch Tricks were the way " to Favour, I'll not be behind Hand; and ac- " cordingly running up to his Maſter, throws his " Fore-legs over his Shoulders and laſhes him a-

* How this hypocritical Banterer rallies the good old Man! his miſplaced Jeſts are no leſs a Vexation to him than thoſe wicked Ranters which occaſioned him ſo much Affliction.

† That the Baptiſts are far more regular and upright in their Lives and Converſations than the *Herrnhuters*, every impartial Perſon muſt acknowledge. The Herrnhutiſh *Croſs-air Calves* have indeed ſhaken off the Law, but without any Renewal of Heart, living in a manner not at all becoming the Goſpel, like Naturaliſts and Atheiſts, and what is moſt execrable, veiling their Abominations with the precious Name, Wounds and Blood of the Holy Jeſus.

‡ This Compariſon fits the *Herrnhuter* much better than the Baptiſt; for after all the Conſtraint and Labour of the *Herrnhuters* to ſeem Friendly and Affectionate, they ſtill continue Bears; that is ſavage, void of Love, and full of Rage againſt all who take Exception at their wicked Ways, and will not own them to be right in every thing.

‖ Count *Zinzendorf* is a profeſſed reader of futile Fable-Books, it being his Cuſtom when fatigued by his other Labours, and that he can't Sleep, to have recourſe to a French Book of Fables, *forſooth to lull his Mind into a gentle Repoſe till he fall aſleep*. An odd kind of an Opiate for ſuch a luminous *Angel of the Church*. If he had not ſaid ſo, no Body would have imagined it.

" croſs

" croſs the Face with his Tail; but he was paid
" home for his miſtaken Familiarity."

This gave me a more remarkable Inſight into the Angel of the Community of *Philadelphia*, as he permits himſelf to be called.

As I was not ignorant before that ſuch who could not come into and extol every particular Tranſaction in the Community, were looked upon as ſo many Oxen under the Yoke; and that being ſo far my Caſe, that inſtead of praiſing I openly complained, this Fable of the Aſs gave me to underſtand what I had to expect; but to avoid it, I determined to leave the Community, yet without making a Secret of it, openly declaring that I would ſoon be in readineſs for my Journey; the Conference-Elders hearing of it, ſent *David Nitſchman* to me, who began with telling me they had heard that I could not away with the Brethren's manner of living, and on that Account was upon leaving the Community; that I muſt not harbour any ſuch Thoughts; that it was a great Grief to the Elders of the Conference, that the Brethren had carried themſelves indiſcreetly towards me, but that Care ſhould be taken to remove all Cauſe of future Complaint; I anſwered, were I ſuch a one as they called me, they muſt be very glad to be rid of me, but if I was otherwiſe, they muſt be Liars and Slanderers*, ſo that for the future, I can place no Confidence in any of them; and that he might go back and tell them my very Words. He did ſo, and was with me in the Evening no leſs than three Times being ſent by the Conferences, as he ſaid, out of their tender

* The Concluſion is Logical, one or t'other muſt be true; the Charge was juſt or the Accuſers Liars.

Affection;

Affection; but I ſtood to my Purpoſe, and knowing their Practiſes turned the deaf Ear to all his ſmooth Words. After this the Count's Son-in-law *John Langgut*, whom they ſtiled *Von Watteville*, was ſent to me, who alſo gave me a great many ſoothing Words, and aſked me, how I could entertain a thought of leaving the Lamb's People; I anſwered, mind, *John*, you have known me ever ſince my being in *Germany*, and I have both in Word and Writing declared to you my Faith and the diſpoſition of my Heart; now, ſince Brother *Lewis* accuſes me of having cauſed Uneaſineſs among the Brethren by my great and ſmall Errors of all Sorts, prithee tell me but one or two of theſe great Errors, I do not require a general Liſt, knowing that you have read the Letter itſelf or have heard it read. He ſaid he had read it. Now, tell me replied I, where lie my Errors? He ſaid I don't know. I returned, that won't do, for betwixt *Lewis* and you, what one knows the other knows. He then declared; in good Truth, I know nothing amiſs of you; what I have heard is, that in the time of their long Abſence the Brethren grew Wanton, and that you checked them for it and laid before them the Wickedneſs of their doings from Scripture*, which they could not bear. How, replied I, is it then an Error to reprove ſuch Abominations from Scripture; this is Chriſtianity which I never dreamed of, and I aſſure you it will never di-

* A Conference-Brother by Name *David Nitſchman* the *Carpenter*, which implies a *Biſhop*, had been ſent to diſſuade him by fair Speeches from going away; he was ſucceeded by another cajoling Tempter; the Reſult whereof is, that to oppoſe the licentious Life of the Brethren from Scripture is an unpardonable Offence among them.

geſt

geſt with me. After this they ſent to me the old Baron, *Wotteville*, to whom I was very well known; he ſpoke to me in this manner; Dear Brother, I have heard that you are leaving the Community, and when I was informed how they had behaved towards you, I reflected within myſelf, had the Brethren uſed me as they have Brother *Andrew* what Courſe would I take. He did not ſhew the leaſt Diſpleaſure at my Deſign, nor offered a ſingle Word to put other Thoughts into my Head; but that ſince ſuch was my Reſolution, he adviſed me not to travel in the Winter, but ſtay till Spring, and that by that Time things might take a more agreeable Turn, (this was about New-years-tide, and the Weather ſomething ſevere) adding, that he would ſtand my Friend, and that I ſhould have a handſom Chamber to myſelf in the Count's new Houſe at *Herrnhaag* *, and be treated kindly in every reſpect, which, he owned, had not hitherto been the Caſe. But I was not to be moved from my well-grounded Reſolution.

After the old Count, *Joſeph Muller* ‡ likewiſe came to me and harped upon the ſame String, telling me, that I ſhould go with him to *Herrnhaag*; that I might be nearer for him to take care of me; and further, that it was matter of great Joy to ſome of the moſt eminent Labourers at that Place, that any Steps had been taken againſt that Diſſoluteneſs and Irregularity, which they

* This Houſe was built by Contributions raiſed by the Count under pretence of Alms.

‡ This is the fourth Inſtrument of their Machinations, and very induſtrious to draw into their Toils all he can; in which by a well acted Mildneſs and Devotion, he has but too much Succeſs.

had

had long lamented ‖, that the Count being from home they had patiently born with it, but would now have it before the Conferences, which will not turn to the Credit of thoſe who were the Ring-leaders. Hereupon I altered my Mind, to ſtay till Spring and ſee whether Matters would mend; I alſo was ſent to *Herrnhaag*, where indeed I was accommodated with a handſomRoom to myſelf in the Count's new Houſe, and met with the kindeſt Treatment, not only from *Joſeph Muller*, but from *a Father of the Children* who had Directions to uſe me *better than I deſired*.

This Repreſentation was made in the Conferences, that the younger People had run into a diſorderly revelling way of Living, whereby many had been offended; but this touching ſeveral of the *Labourers*, and more eſpecially Count *Chriſtel*, as the Head of them, who notwithſtanding had by his Father been nominated Elder over the unmarried Brethren, and it being further manifeſt that they are governed by Self-will and Self-love, the drift of all this was no other than to clear his Son, together with his Fellow-labourers and Playfellows who were of his own chuſing: Beſides, the Count gave an artful Turn to theſe Idolatries, extolling and eſtabliſhing them, as if it were a moſt terrible Blaſphemy for any one to take upon him to cenſure the Lamb's *Wound-worms*, when they ſo poſitively rowl themſelves in the Wounds, and break

‖ Why then have not the eminent Labourers at *Herrnhaag*, alſo oppoſed ſuch Licentiouſneſs and Profanity? Why? but becauſe Slaves to the Count, they dare not open their Lips. *Martin Dober* a *Co-epiſcopus* took the Liberty to intimate his Diſſatisfaction at ſome Things; and how was it received? He was ſtripped of all his Dignities, and I myſelf have ſeen him with a Pail going to fetch Water; he died not long after, and it is ſuppoſed, of mere Diſquietude and Grief.

out

out into Joy and Merriment that they have taken up their Abode in the dear Lamb's Wounds; as for thoſe deceitful legal Preciſians, with their Heads full of devout and *bibliſh* Lumber, who dare to carp at the Mirth of the *Juſtified-Sinner-community*, they were no other than down-right Agents and Tools of the Devil, Candidates of Hell. That the Lamb's Community had never ſuffered more from any thing than theſe hypocritical Viſionaries with their Bible-trumpery *.

This medley of Invectives againſt the Bible-profeſſors, and of their Anti-chriſtian Reveries, fully convinced me with what a ſet of Folks I had to do; I was then at no loſs to underſtand what I had often heard, that a Perſon after being excommunicated by them, was in danger of dying ſuddenly; and had I not been preſerved by a higher Power in whom I put my Truſt, never had I ſeen *Penſilvania* again: but after ſuch an ex-

* Who does not feel a mixture of Grief and Aſtoniſhment at the abominable Corruption of Chriſtianity which that Arch-ſeducer, Count *Zinzendorf*, is diſſeminating. The Revels and Diſſoluteneſs of the younger ſort of his Diſciples, with him are only Flights of devout Mirth, joyouſly rowling themſelves in the dear Saviour's Wounds; but he flatly damns the Devout and Sanctified, who by virtue of their *Bibliſh Trumpery*, take upon themſelves to carp at the Feſtivities of the *Freed-ſinner-flock*; to theſe he can afford no better Names than *Agents and Tools of the Devil, Candidates for Hell*; Names much more ſuitable to that Wretch who propagates Naturaliſm and Atheiſm, who would extirpate all Fear of God, all Virtue, and all Holineſs, who tramples the Bible under Foot, and in a word, would undermine and deſtroy every Ground and Article of Chriſtiany. It is high time Meaſures were taken to oppoſe the ſpreading of this Soul-deſtroying Infection, to cruſh its Malignity, before it commits any further Ravages, which muſt be the Conſequence if its preſent Increaſe; eſpecially ſhould it attain to that Independency at which it is ſo haſtily driving.

petimental

perimental Knowledge of the infernal Practices of this School of Satan; I was enabled by divine Aſſiſtance to bear up againſt it, and diſregard the Tempeſts which roſe againſt me on every Side.

And thus it was that from the Grace of my God I derived *that Greatneſs* which kept me from the ſervile Ductility which the Count expected in me: for I had experienced the School of Satan with all its Cavillings, lying Powers and bloody Diſpoſitions, of which *David* complains, *Pſal.* cxix 6. *The Bands of the wicked have robbed me.* ver. 78. *Let the Proud be aſhamed, for they dealt perverſely with me without a Cauſe.* ver. 87. *They had almoſt conſumed me upon Earth; but I forſook not thy Precepts, in ſpight of all their Craft.*

With what unchriſtian Rancour does the Count rail at pious Souls; and how indulgently does he ſpeak to thoſe infatuated Creatures who offer up themſelves to Idols, in all manner of Revelling and Wantonneſs, as Signs of their lively Senſe of the Saviour's precious Wounds and reconciling Death on the Croſs. For thus the Count addreſſes his joyous Diſciples. *Do not ſuffer yourſelves to be moleſted in your Merriments, provided that they who are not yet entirely gotten into the Wounds ſhall not preſume to mimic thoſe who are throughly Drunken.* He has alſo condeſcended to make Songs for them.

They of a volatile Spirit who love an unbounded Range, ſing *,

What makes the Croſs-air-bird.

that for others who are as wanton as a Calf, begins with,

* See a Collection of *Moravian* Hymns publiſhed by Mr. *Weſley*; and printed for Mr. *Lewis* in *Pater-noſter-Row.*

Wha

What makes the Croſs-air-calf.

Even they who in their Filthineſs of their Diſpoſition reſemble Swine, are alſo not without their Lay——

What makes the Croſs-air-pig.

and for thoſe who, affecting to make themſelves agreeable, mimick every Thing, there is the ——

What makes a Croſs-air-ape, &c.

Now theſe Songs ſung in ſuch Tempers are an unparalell'd Rdicule of the Croſs, and Sufferings of the Lamb of God. How dare theſe Birds, Calves, Apes and Swine, ſing of the Croſs, Blood and Wounds of the Lamb? Their itching Minds being highly entertained with the chanting forth of theſe Verſes, the *great Labourers* who themſelves formerly diſapproved of this revelling Life, now recall themſelves, and ſay: we had not a plenitude of Light, but now we manifeſtly perceived that a remarkable Bleſſing reſults from it to the Hall *.

The Baron *Von Watteville* paying me a ſecond Viſit, and aſking me whether I was ſatisfied, or wanted any thing, and to let him know if he could ſerve me in any thing, that it would be a great Pleaſure to him to ſee me ſpend the Remainder of my Days in good Humour and Chearfulneſs with the Community. I told him, that would hardly be; and why ſo, ſaid he, ——— in whom of all the Community can I place any Confidence after being ſo reviled by them, and by none more than Brother *Lewis*, who

* Here one ſees that theſe great Labourers at *Herrnhaag*, are for Merriments no leſs than the Count, the Croſs-air-bird, Calf, Ape and Swine; and that their Doctrine is the School of Satan; and if ever any good Word is heard from them, Hypocriſy and Fallacy is at the Bottom.

has

has charged me with ſo many Errors of all Kinds; if I deſerved their Reproaches, the ſooner they were rid of me the better, and if I did not, they were not fit Perſons for me to aſſociate with. 'Oh! ſaid he, You muſt not conſtrue *Lewis*'s Words 'ſo harſhly; he ſometimes ſhoots his Bolt before 'he thinks, and it is not always that his Tongue 'and Heart go together; his Mind is incumbred 'with ſuch a variety of Things, that it is often 'too much confuſed to recollect any thing; after 'being cloſely taken up till Two in the Morn-'ing, and exceſſively fatigued, yet unable to ſleep, 'he takes a *French* Story-Book * to compoſe his 'Mind, till he drops aſleep over it.' To this my Anſwer was, 'If this be his Buſineſs, he ſpeaks 'nothing from the true Unction, nor is he moved 'by the Holy Ghoſt, ſo that I cannot bear the 'Thoughts, that in my old Age, I ſhould put my 'Soul under ſuch a Director;' Upon this he left me. This *Wotteville* is the Count's firſt Coun-ſellor and moſt truſty Confident, and by the joint Abilities of theſe two Perſonages, was the firſt Community inſtituted.

From this Time, whenever I came into the Hall, I was ſure to have my Ears dinned with theſe new-fangled Rhymes, the Burden of which was (and ſaid to be taught by the Saviour to his People) that all they have to do is to bed and board in the Saviour's Wounds, and roll themſelves in them, and to rejoice with Songs and Dances, without minding the Preciſians and Viſionaries. Their firſt Reſentment againſt thoſe who animadverted

* *Don Quixote* is one of his favourite Books; that and ſome of the like Stamp this ſeraphic Preacher reads with wonderful Delight.

upon their Revellings and Idolatries, ſhewed itſelf in their diſtorted Mouths, bellowing infernal Rancour at all who made any Profeſſion of Self-Denial or Diſcipline, Virtue or Godlineſs, Prayer, or Watchfulneſs; and this was accompanied with Invectives and *magical* Cruelties, which threw me into extreme Anguiſh, Terrors, and Tremblings; for, having been the firſt of their Opponents, all the Shafts of antichriſtian Revenge were levelled at me. Had I been taken off by a ſudden Death, how would they have exulted and triumphed at it? but through the divine Mercy I have been hitherto preſerved, for which I will praiſe God in Time and Eternity; and in the mean Time have acquired ſuch Knowledge that I can give a tolerable Deſcription of this pretty Child, and call it by its right Name. During my Stay in *Germany*, I often thought of the ſeven Conferences at *Philadelphia*, caſting Lots in Order to find out a quaint Appellation for the ſeventh Day, and what ſhould it be at laſt but *a Device of Satan*. But this I take the Liberty to write, without the Authority of any of their Lots or Tickets.

I now come to that grievous Charge againſt me in *Joſeph Muller*'s Letter; namely, that my Departure from the Community has cauſed him a very heavy Affliction, yet not ſo much my Departure, as that, after being ſo long with the Community, I ſhould not have a true Knowledge of them; but as ſome Specimen of my Knowledge of the Community; I divide them into three principal Claſſes, and theſe have their Degrees: the ſupreme and chief Claſs I account thoſe frolickſom, revelling, and thoroughly *natural* People, who have broke aſunder all Bonds of all Kinds, ſhaken off the Yoke, and deſerted from all God-

Godlineſs and Diſcipline, renouncing the Inſtructions of the Spirit of Grace, and ſetting up their own Intellects above the Counſel and Wiſdom of the Holy Trinity, as at the beginning of the World, and have made to themſelves a falſe Freedom, giving a full Swing to their Deſires and Appetites, and covering all their Fallacies and Senſualities with the Wounds and Sufferings of Chriſt.

The *ſecond Claſs* are thoſe ſpirited and wanton *Croſs-worms*, as they call themſelves, whom we ſee with all poſſible Alacrity ſtriving to come up to the *Naturaliſm* and lawleſs Priviledges of the firſt Claſs.

The *third Claſs* ſees the aforementioned Claſſes with ſorrowful Hearts, as unable to reconcile this merry, pleaſurable and genteel living with the Doctrine and Lives of Chriſt and his Apoſtles; and therefore cannot join in the Entertainments of the Naturaliſts; and if any preſume to ſignify the Cauſe of his Diſquietude, this is a capital Offence, and ſuch Perſons are ſure to be abuſed and deſpiſed as dead and inſenſible Creatures, ignorant of the Saviour, and troubleſom to the Community: and theſe make no ſmall Part of the Community, often vexing themſelves with the unrighteous Ways of the others, but they bow under the Power of Deluſion, and are held in the Captivity of a Kind of *magical* Darkneſs, that few of them dare open their Mouths; and thus whilſt Prayer and Reading the Scriptures are talked of ſo contemptuouſly, and the Power of the Devil ſets in with ſuch impious Diſcourſe, the poor Souls, by theſe ſpiritual Sharpers, are robbed of all their former Freedom, their gracious Convictions and Evidences; and all they get for it, is an idolatrous ſenſual Doctrine of

a Wound-Image, which can neither deliver nor inſtruct, of no Uſe or Benefit, a Ridicule to all godly Truth, and to all real Followers and Witneſſes of Chriſt Jeſus; and this I ſpeak from a melancholy Experience, having frequently at the Conferences ſeen in the *Heads* who are the noted Image-painters, and who have not only the Wound-Image in the Imagination, but likewiſe have made the outward Image of the Saviour, of waxed Linnen, which is placed in the Midſt of them, as an Emblem of the Saviour's Preſence *. But notwithſtanding their imaginary external Images, they are often caſting Lots, and conſult the Saviour with Laughing and Drolling, and if the Lot anſwers *Yes* when they would have it ſo, no *Merry-Andrew* is fuller of Tricks and Geſticulations to gull the By-ſtanders of their Pence; but upon any ſpecious Objection from one of the leading Labourers, the Lot is caſt again, and ſo repeatedly; and I have never ſeen nor heard any Perſon offering to object againſt the waxed Linnen or the ideal Image; ſo free and uncontrouled was Self-will in all their Actings. They of the third Claſs are indeed moſt heartily to be pitied, and the more, as being generally mean poor People, expoſed to the Rebuffs and Inſults of their betters; who, inſtead of tenderly ſympathiſing with them, and relieving them, are bloated with Self-conceit, and oppreſs all who do not dance to their Fiddle.

I have noticed that four of the capital Labourers have made Declaration of their Confeſſion of

* In the Conference-Hall the chief Labourers ſit round a large Table: at the upper End is an empty Elbow Chair, in which is placed a painted Image of the Saviour. Thus their Hearts being void of all true Doctrine and good Morals, they fill their Imaginations with Puppets.

Faith;

Faith; the firſt whoſe Name is *Rubuſch*, ſaid at a Love-Feaſt, *All Piety, all godly Practices, all holy Living, are meer Snares of the Devil.* Another Time at a *Quarter of an Hour's* Meeting of the Brethren, he delivered himſelf thus: *Matters muſt be brought to ſuch a Paſs, that there be no further Talk of any Thing than Wounds, Wounds, Wounds; every Thing elſe, how ſcriptural and godly ſoever, muſt be ſpit upon and trampled under Foot.* The ſecond, *Vieroth* by Name, publicly ſaid in a Sermon at the Caſtle-Church of *Marienborn. The Devil has no greater Joy than to draw in any who have had ſome Experience of the Saviour's Grace, and hold them faſt in doing, forbearing, ſhalling and willing, in Self-tryal, Self-obſervance, and Watchfulneſs.*

Callie, the third, ſaid, in an Evening *Quarter of an Hour's* Meeting; *When any one gives himſelf to meditate on the Bible, it is a ſure Sign that he never had the leaſt Spark of Grace in his Heart; the Bible being ſuch a nauſeous Thing as to ſet one a ſpewing upon it, ſo far from being worth employing one's Reflections.* The fourth is no leſs a Perſon than the Count himſelf, who at a *Quarter of an Hour's* Meeting of the unmarried Brethren in the Hall, expreſſed himſelf to the following Purpoſe;

A Brother who has once experienced the Saviour's Grace in his Heart, need not give himſelf any further Care or Concern about any Thing, has nothing to do with trying and examining, but to rejoice as a natural *Sinner.* Nor is this an Inadvertency or Reverie of a few Individuals; 'tis no more than what is their general Doctrine and Practice: And I cannot but account him a Trumpet of Satan, a Traitor to Grace, preaching, that we are no longer to will, to work, to try, to con-

ſider, and watch over ourſelves. Now I would fain ſee any Perſon who, with a thorough Knowledge of ſuch People, will tell me any one Point which the Apoſtles of Chriſt make to be the Mark of a falſe Apoſtle, which does not perfectly fit the Community; for as to St. *Paul*'s calling the falſe Apoſtles ravenous Wolves, how this ſquares with them, I can prove from our three firſt Conferences in *Penſilvania*, where it is declared, that they have nothing in View but the general Good of all Parties, and that all they require of any Man is, that we entirely rely for our Salvation on Jeſus, and his Death and Merit, living in Unity and godly Kindneſs to each other; and as for the reſt leaving every Man in the quiet Poſſeſſion of his Opinion. Is there the leaſt Veſtige remaining of any ſuch Thing? Is there not, on the contrary, all the Rage and Ferocity of a Wolf which has crept into a Sheepfold, tearing the poor Sheep to Pieces, and ſeparating one Brother from another, Children from their Parents‡, contrary to God's Injunctions and their own declared Promiſes.

The Apoſtles accuſe the falſe Apoſtles of meaſuring themſelves; this may well be ſaid of theſe People, but they are moſt iniquitous Meaſurers; another Charge which the Apoſtles bring againſt them is of their commendatory Letters; now the World has not a Set of People who deal ſo much in commendatory Letters, but with a wretched Mixture of Falſities‖. Further, a Mark of a falſe Apoſtle is, that they could not endure ſound Doc-

‡ It is their common Practice to ſeduce Children away from their Parents; as the Count did *Kiefer Mende*'s Daughter, whom he carried off to *Germany*.

‖ On Birth-days theſe Panegyrics are openly read, in Order to decoy more Souls.

trine,

trine, and what Account theſe People make of the Bible is notorious; indeed they would fain wipe off this Aſperſion, and ſay they daily read ſome Verſes of the Bible in their Sortileges and *Lamb*'s-*text*, and in their Diſcourſes of the Saviour. I allow it; but the glaring Sophiſtications of their Verſes ſhew them to have departed from the true godly Meaning, to follow the Deluſions of their depraved Inclinations; and what an Evil is this in the Sight of God? It immediately carries my Thoughts to *Iſaiah* lxvi, ver. 3. *He that killeth an Ox, is as if he ſlew a Man: He that ſacrificeth a Lamb, as if he cut off a Dog's Neck: He that offereth an Oblation, as if he offered Swine's Blood: He that burneth Incenſe, as if he bleſſed an Idol.* Obſerve wherefore: *They have choſen their own Ways, and their Soul delighteth in their Abominations*; and I myſelf have been an Eye and Ear Witneſs of ſuch Abominations in their futile Sports; ſome of the Labourrers and the young Count himſelf trying Maſteries at verſifying, which was attended with frequent Burſts of Laughter, and ſcandalous Abuſes of the Name of the dear Lamb ſlain for Sin, whoſe true Followers are turned from Vanity to Holineſs, and made Kings and Prieſts unto God; and they who are raiſed to this Dignity dare not appear before the Lord with the ſtrange Fire of Self-love, for whilſt the Mind can delight in its own Fancies and Working, it is averſe to, it ſpurns at all divine Manifeſtations and ſcriptural Truths; a Complacency in Images of our own making is irreconcileable with any Reliſh for the Word of God.

What ſays the Angel to the Prophet *Daniel*, foretelling the Coming of *Antiochus* and his Preſumption; *He ſhall cauſe the Oblation and the Sacrifice to ceaſe, and ſet up the Abomination of Deſola-*

tion in its Place. 1 *Dan.* ix. 27. And although this partly received its Accompliſhment in the Deſtruction of *Jeruſalem*, yet the Spirit ſays, *That it is determined that he ſhall make it deſolate, even until the Conſummation*; accordingly Satan has, till now, found Means to keep up a Synagogue amongſt the true Members of Chriſt, in that Delight which many take in their own Workings, which the abovementioned Prophet terms Abomination. When one muſt ſee and hear ſo much of carnal Schemes and Contrivances to the rooting out of all Mention of, and Regard for the Bible and its ſacred Truths; when one ſees every Thing borne down by the Torrent of Self-devices; who can forbear figuring to one's ſelf that here is the very Spirit ſpoken of by St. *Paul*, 2 *Theſſ.* ii, 4. *Who oppoſeth and exalteth himſelf againſt all that is called God*, or at leaſt that this is one of his Seminaries.

The Brethren of *Bethlehem* having accuſed me of curſing them, I ſhall clear up this heinous Imputation: *Chriſtopher Bauſs* had extolled the Community, as the moſt irreprehenſible Set of Perſons he knew. I ſaid, 'I knew the contrary.' It is written, in St. Peter, *they ſport themſelves with their own deceivings, while they feaſt with you*; yet whatever the Count and his Lady have a Fancy for, coſt what it will, it muſt be procured without Delay; what ſay you to this ſingle Inſtance? The Counteſs within theſe four Years, ſince my being in *Germany*, has had no leſs than three Coaches: The firſt new at *Herrnhut*; the ſecond, which coſt no ſmall Sum, being lined with red Velvet, and ſet off with braſs Nails, ſhe brought from *Holland*. The third, made at *Marienborn*, is lined with blue flowered Velvet, and curiouſly ornamented with braſs Nails,

and

and Gilding, beſides ſix young Horſes, fit for ſuch a fine Vehicle; two Sets of Horſes were brought from *Holſtein*, the firſt, not being to her Ladyſhip's Taſte, ſhe turn'd off; and all this Parade is from the Alms and Labour of the Poor. Is not this *ſporting, is not this deceiving* * ? The Count has his particular Coach, in which *Anne Nitſchmannin* is his conſtant Companion; the Children alſo muſt have their ſeparate Coaches, and ſeveral rich People among them have theirs; ſo that, upon a Journey, one would have taken it to be nothing leſs than the Train of ſome Commander in Chief ſetting out for the Army, Now the Queſtion is, how muſt ſuch a Life appear in the Sight of God? What Affinity has it with the poor Life of Chriſt and his Apoſtles? Is the crucified precious Saviour, who had not ſo much as where to lay his Head, honoured by it? Or is it not rather an Inſult and Mockery upon him? What can one think when thoſe who would be thought the peculiar People of Chriſt, are ſeen riding poſt with ſuch an Equipage of Coaches and Horſes? And the Attendance muſt be anſwerable: Now theſe Things cannot be done without exceſſive Charges, and all comes out of the Alms-Money; this is the Oſtentation, the Riot, againſt which the Apoſtle inveighs, and gives no ſofter Appellation to thoſe that live ſo, than of *accurſed Children*. Now for

* The Author does not in the leaſt amplify in his Account of the Coaches and Horſes; the whole is a known Truth. The Brothers who are of the ſecret Bands, and cloſe with the *Zinzendorfian* Plan, alſo cut a Figure, and revel with the *Saviour*'s *Cheſt-Money*, and the Subſtance of other People. They who were lately Dyers, Carpenters, and Weavers, now are ſeen to ſwagger in Velvet, and the fineſt *Engliſh* Cloth, with curious *Engliſh* Watches, and Snuff-boxes, without following any Trade or doing any Work whatever; a Gang of idle Cormorants.

remind-

reminding them of their Danger by the Words of an Apoſtle, the Cry is, that I *curſed* them; how forced the Inference let any one judge. The falſe Apoſtles are further taxed "with allur-"ing, through ſwelling Words of Vanity, to the "Luſts of the Fleſh, and much Wantonneſs;" this is likewiſe manifeſt in the Society: It is not only once that I have heard at a Conference, and in the Preſence of a great Number of Men and Women, both unmarried Brothers and Siſters, hold forth very fluently in Praiſe of the Luſts of the Fleſh, *as a reviving Balſam to the Heart* †. The Apoſtle further ſays, "they promiſe others "Liberty, and they themſelves are the Servants of "Corruption; and this is fully verified in them." I having heard too many of them ſay, when a Brother has experienced any Grace in his Heart, and believes in the Wounds, though afterwards he may do ſuch Things as in the Eye of the World are Sin, yet the Saviour accounts them no Sin ſo as to be offended ‡; beſides, it is not all that a Man makes to be Sin, which is Sin. This was the Grounds on which I advanced, that I held them to be no better than *the falſe regenerate in Oly*; hence the reſentful Complaint againſt me in *Joſeph Muller*'s Letter to his Wife's Relations.

† The Spirit of the *Evites* daily gains Ground among them; ſome Traces of it had been perceived, but it is now notorious, though their Doctrine does not expreſly declare for the *Communitas Corporum*.

‡ This alone muſt convince all Chriſtians of the Corruption of this Sect, and what Kind of a Saviour they have figured to themſelves. In the plain Opinion of the World, every Tranſgreſſion of the Law of God is Sin; but with theſe People it is otherwiſe.

I muſt not entirely omit the Agreement and Similarity there is betwixt the *Herrnhuters* and the *Seventh-Day-Men*, as they are called, tho' they called that Obſervance an Invention of the Devil. *Joſeph Muller* and I once went to ſee *Conrard Beiſſel* in *Ephrata*; he received us very kindly: Amidſt our Converſation *Conrard* ſaid to me, I will tell you my Thoughts of you. I look upon you to be a Man of much experimental heartfelt Grace, which had frequently given him a great deal of Joy; but that as for feeling of Grace, he accounted it no more than as a Bloſſom upon a Tree, which indeed is ſomething pretty to look at, but it muſt fall off and be deſtroyed before any Fruit can be expected: Further, a young Woman in perfect Health and of a good Conſtitution, is not in a way of becoming fruitful, till ſhe gives up herſelf and all ſhe has to the Will of a Husband; and that it was ſo with me, *if I did not diveſt myſelf of all my pretty Things, and ſubmit to the Church as to a Husband, whom the Lord has provided and has owned for true and bleſſed, I could not bring forth any Fruit in the Houſhold of God.* Such Expoſtulations, and theſe ſeaſoned with bitter Complaints, was I, and others in my way of thinking, obliged to hear; they often ſaying, that antient and long enlightned Perſons held it to be next to an Impoſſibility to part with thoſe fine Things to which one had been ſo long habituated to, and placed ſuch a high Value on; and yet unleſs they threw away every filthy Rag, and proſtrated themſelves naked at the Feet of the Lamb's People, they were uncapable of the real Bleſſings of the Community, nor could be by the Community employed to any good Purpoſe; and till ſuch People could bring themſelves to this, they were but a dead Weight to the Commu-

Community. Now I having often heard ſuch Speeches, there is no room for any juſt Offence if I account them to be an execrable Set of People; and for my Part, never will I give up thoſe Things which I have received from Grace, for any Exchange offered me by theſe People, the Unrighteouſneſs of whoſe Ways are known to me of old; but I have cauſed them much Trouble, ſeveral Brethren having urged me that I ſhould bow myſelf before the Community; allow me to ſay, that the bowing they require, I hold would be bowing myſelf towards Hell. They are harder put to it with me it ſeems, than with *Spangenberg* when he left the Community; and the Count himſelf told me how *Spangenberg* was managed: He made ſome Objections againſt the Community in Things to which he could not conform; and upon perceiving his *Penſylvanian* Fanaticiſm, they ſignified to him it was not the Community's Practice to give their Attention to chimerical brain-ſick Men, but leave them to run on till they break their Heads, and ſo become ſober and tractable.

Thus was the good *Spangenberg* for that Time diſmiſſed. Unqueſtionably he had ſuffered not a little from their Power of Deluſion to which he was a Stranger, till he grew tired with the ill Treatment he received from the Labourers; at laſt he gave fair Words and kept in with the Community, and begged their Prayers to the Saviour that he might be enlightned and confirmed in what he was to believe. This I had from the Count's own Mouth; and now we ſee poor *Spangenberg* again brought under, and againſt his former Declaration, ſinging the Catches of the Community, yet he was not in the leaſt truſted by them;

them; and to rivet his Subjection, they further matched him with a ſly old Woman, ‖ to draw him off entirely from his Holineſs and Pietiſm, as they call it, to the *Life of Nature*, that he might be qualified to bear an Office, and with ſoothing Words bring over to their Servitude, Soul and Body, Subſtance and all, ſuch as had felt the Calls and Motions of Grace to Holineſs and Salvation. My former Neighbour *H. A.* * likewiſe having laid his Head in their Lap, has been honoured with the Dignity of a Beadle over this enthralled People, and is ſo active in his Office, that by Appearance, he is more a Child of Hell than ever; for now he muſt lye after Liars, diſſemble after Diſſemblers, and ſpeak after Deceivers; and to crown all, he muſt ſpare no Pains to wreſt the Truth into Falſhood. Behold the *Ordination* of theſe People! Chriſt ſays, *I am the Door through which the Sheep enter; whoever enters not by this Door, but climbeth up another Way, is a Thief and a Murderer.* The Apoſtles had no human Ordination, nor ſought to ſhelter themſelves under it, following only that Spirit which was able and willing to lead them into all Truth, but theſe People, with a thieviſh Intention, ordain themſelves.

I am aware that moſt People upon reading this Account will be apt to ſay this muſt be Prejudice, they can never be ſo bad as they are here ſet out to be; and very far I am from being offended at the Charge, for I myſelf before I had got my

‖ Her Name is *Immigin*, from *Dreſden*, where ſhe had been married, and her Daughter eloped from her Huſband, and turned common Proſtitute.

* *Henry Antes* of *Penſilvania*,

dear-

dear-bought Knowledge of them, could not have given Credit to it, even from the Mouths of my very beſt Friends.* Yet let me beg of every one who is not willing to be deceived, to compare the Doctrine and Lives of theſe People, with the Doctrine and Lives of Chriſt and his Apoſtles. Chriſt after his Reſurrection, *when his Wounds were ſtill recent*, § bid his Diſciples teach all Nations to obſerve all that he had commanded them; and before, whilſt he was daily converſant with them, he had poſitively declared to them: *Whoever will be my Diſciple, let him deny himſelf, and daily take up his Croſs and follow me*; but theſe People have found out a Way, to ſpeak comparatively, after the manner of laying out the Roads in *Penſylvania*, by which all Hills, Fens, Lakes, and difficult Places are avoided; a Way which turns off from the ſtraight narrow Way, from the poor Life of Chriſt and his Apoſtles, from the

* This was the Caſe of great Numbers, ſo that at his firſt ſetting out, they would freely upon Occaſion have laid down their Lives for Count *Zinzendorf*, nothing then appearing but the Sheep's ſnowy Wool, every part of the ſhaggy Wolf was conceal'd; poor well-meaning Souls, now they ſay with a Sigh, *Who would have thought it*; it indeed comes home to them; well may they cry out, when ſuch Poiſon could lurk under a fair Outſide.

§ The deviliſh Artifice of the *Zinzendorfians* is, that they will not allow of their Lives to be brought to the Teſt of the Doctrine and Life of Chriſt and his Apoſtles in the holy Scriptures; they undermine the Divinity of them, decry their Authority, and account them as Dung fit to create Loathſomneſs, rather than deſerving to be meditated on. What could the rankeſt Atheiſt ſay more?

This Impoſture drew in above a thouſand People, who then ſuffered themſelves to be led by the Noſe.

The Faculty of Divinity at *Tubingen* were ſo far impoſed upon by ſuch Profeſſions, that in their firſt Reflections they vindicate Count *Zinzendorf*, but afterwards coming to know him better, their ſecond Reflections run in another Strain.

denial

denial and hatred of one's own Life, and from the daily dying and walking in the Footſteps of Chriſt, when it bears hard upon the Enjoyments of this Life; alſo from asking, ſeeking, and knocking, for the Revealment of the Kingdom of God in the Soul, from the contending and fighting for our moſt holy Faith, as behoves all true Chriſtians: Satan with all his Angels and Power being inceſſantly machinating to rob pious Souls of all the precious Things of which through Grace they are made Partakers. From all theſe does their Way turn off; what is it but the Teachings and Mockeries of Antechriſt? a dangerous bolſtering up, a crying of Peace in the very Flame of Danger. They give themſelves out to be the new *Moravian* Church, and when in a *Lutheran* Country they profeſs themſelves true *Lutherans*; but there is juſt as much Likeneſs betwixt the rapacious Eagle and the harmleſs Dove, as betwixt theſe People and the ancient *Moravian* Church or moderate *Lutherans*; for at *Marienborn* we have an Account of the old *Moravian Unitas-Fratrum*, who were quite another ſort of People, founding their Life, and Walk on the Life, Merit, and Pattern of Chriſt, cloſely following his Footſteps according to the Model laid down in his Goſpel; believing alſo the Sayings of their Lord to be God's Precepts, and conſequently, eternal Life: They acknowledged a Biſhop of the *Moravian Unitas-Fratrum*. Their Paradiſe on Earth was the Bible and Feelings of Grace; how different the Count's Paradiſe, ever contriving for vain Pleaſures and the Pride of Life! For every Claſs of the Community he has inſtituted Feſtivals at ſtated Times to make merry together, for the Husbands, the Wives, the Batchelors, the Maidens; and herein he

he did not forget the Children who have alſo their Day.* A few Days before I came away, the Batchelors held their Feſtival at *Herrnhaag*; there was about 400 Perſons dreſſed out in the moſt ſhowy Manner, and with their Hair powdered; theſe made a Proceſſion up and down the Place in great Pageantry, preceded by no leſs than 29 Muſicians. Two Days after came on the Maiden's Feſtival, and they I was informed made about 300, part of whom lived at *Marienborn*, others from *Herrnhaag* went to meet thoſe of *Marienborn* in a Field, where, after Compliments and Salutations in abundance, they formed themſelves in a Circle and ſang ſeveral Songs; after which they walked in Proceſſion to the Hall two abreaſt, and with a greater Band of Muſic than that of the Batchelors. Theſe ſingle Siſters were dreſſed all in white, of the very fineſt Linnen; a very illuſory Emblem of Innocence! Theſe are Samples of the Count's Taſte of Pleaſure; they are his favourite Spectacles. This was another oſtentatious ſquandering away of the Alms-Money; for to my Knowledge, moſt of theſe white-robed Females were not in a Way of earning ſo much as a neceſſary Livelihood, ſo that it muſt have been the Alms-money which paid the Pipers.

Thus had I daily more and more Reaſon to believe that the great Labourers had thrown aſide all Conſcience, laviſhing the Alms-money in Enter-

* The Widows have two yearly Feaſts; the Novices, the young Women, the Women with Child, the Children of the Community, (who have been got according to the Marriage-plan) the Officers, the married Folks, and the Aſſemblies, have all their reſpective Feſtivals.

Every Particular here related of their Pageantry and Oſtentation, are known Truths, of which hundreds of Perſons are Eye Witneſſes.

tainments

tainments and Fopperies; and upon my inſpecting into the Tenour of their Lives, and every Point of their Doctrines, and the Conformity betwixt them, eſpecially when they ſay they labour *abſolutely* for the Soul, no fitter Compariſon occurs to me, than if ſomebody ſhould very courteouſly aſſure me there was ſomething very glorious to be ſeen on the top of a certain high Rock, and after I had made a ſhift to drag myſelf up full of Joy and Eagerneſs, inſtead of anſwering my Expectation, ſhould tumble me down the Precipice. Thus this Sect make a mighty ſhew of Friendſhip, and leave no Blandiſhments unpracticed till they decoy People ſo far in as to have both an *ideal* and *a painted Image*, and then inſtead of leading poor Souls into the Footſteps and Imitation of the Life of Chriſt, in Self-denial and Contempt of this Life, and Renewal of the Mind, that they ſhould no longer conform themſelves to the World purſuant to the Precepts of Chriſt, and the Practice of the Apoſtles. Their Labours are of quite a contrary Tendency, depriving them of the Freedom of ſpeaking according to their Underſtanding, and the clear meaning of the Scriptures; and whatever Progreſs they had made by aſking, ſeeking, and knocking, to procure ſome Aſſurance of their Salvation, exerciſing themſelves therein by the inward Attraction of the Father; of all this are they cheated; they are taught a Contempt of theſe Things, directed entirely to have recourſe to the *painted Image*; and aſſured they are ſafe whilſt they believe that the Saviour ſuffered his Wounds that Mankind might be ſaved thereby, without giving Way to any other Thoughts, or being under any Concern whatever paſſes in them Day and

Night; rather giving themſelves up to the Chearfulneſs and Feſtivity of a *natural Life*, keeping at a Diſtance *the Bible and bibliſh Matters*, which only produce Pietiſm and Reveries; that they have nothing to do with *Godlineſs*, with *holy Living*, and *pious Uſages*, theſe being no more than Snares of the Devil; (Tenets too precious not to be often inculcated by the four Head-Labourers) this they will call *labouring abſolutely with Souls*; thus wallowing in a ſenſual Security and falſe Freedom, they prefer the ſeductive Suggeſtions of their own Mind, to the Purity of divine Wiſdom; they are turned aſide from God and his illuminating Spirit; they are twice dead, torn up by the Roots, and all ſcriptural Truths are totally aboliſhed among them; whereas the Happineſs of Man turns on his being taught and influenced by him, from the precious Riches of whoſe Mercy we have received the Bible for Doctrine, for Correction, for Exhortation, for Comfort, and for Amendment.

The aforementioned *abſolute* Labour is enjoined to the Labourers among the *Indians* as part of their Inſtruction: The firſt of theſe Miſſionaries which I ſaw there was come from *Greenland*, and he was one of theſe *abſolute* Labourers; it was the firſt Summer of my being in *Germany* when he came from thence; and as we eat at the ſame Table, and lay in the ſame Chamber at *Herrnhut* during a whole Winter, I was greatly ſurpriſed, and no leſs troubled, to ſee him ſo looſe and immoral, that he ſeemed to be *void of all Grace in the Heart*; paſſing his Time, Day after Day, in jeſting, laughing, and telling idle Stories; and what was his ſupreme Delight, ſmoaking of Tobacco. When at any Time I offered a Word of Reproof, he would anſwer with a Pout, you are a conceited Pietiſt.

Pietiſt. Whom could ſuch a one as you convert? I often thought within myſelf, what a Converſion of the Savages muſt this be, under the Management of ſuch a Convertor. At that Time I was unacquainted that this is the Principle of their great Men; as I afterwards experienced. This is the Way of their Scribes and Rulers at the Iſland of St. *Thomas* and other Places; and like Fathers, like Children: for I have ſeen, both at *Marienborn* and *Herrnhaag*, ſuch Children, that none in the World can exceed them in Wickedneſs and Impudence; the bleſſed Fruits of hearing themſelves called Children of Salvation, when once they can repeat ſome of their Songs by Heart.

It is a frequent Queſtion; if their Irregularities be ſuch, how is it that they wear a continual Smile in their Looks, and love one another ſo affectionately? I anſwer according to my Knowledge from St. *James*, who ſpeaks of three Kinds of Wiſdom, heavenly, earthly, and deviliſh, *James* iii. ver. 5. There is an Hilarity runs through all human Nature; it is ſeen in the wildeſt Nations, for they have their Songs, Dances, and Merriments; this Sportiveneſs even reigns among the brute Creation, they ſkip and play, eſpecially when young and well fed; this is an animal and earthly Gladneſs. Secondly, a deviliſh Joy which is ſet forth in the Offerings of the Heathens, *Iſa.* lvii. 5. enflaming yourſelves with Idols under every green Tree, and ſacrificing the Children. In theſe wretched Times of Seducement it behoves every one, and oh, that they would! to lay to Heart St. *Paul*'s Injunction: *Be ye not conformed to this World, but be ye renewed in your Mind, that ye may prove what is that good and acceptable, and perfect Will of God.* When therefore the Mind is without any

Senſe of this Proving, it is no Wonder it entangles itſelf in ſuch Errors; and a moſt lamentable Thing it is, that the Danger being ſo dreadful the true Proving is ſo little thought of. Now, what a Joy muſt it have been to the Heathen and idolatrous *Jews*, to kill and burn their Children to the Gods with Rejoicings? it is undeniable that ſuch Joy muſt be injected by the Devil, it cannot but be his Work; for in ſeveral Places God complains of their offering to the Devil their Sons and Daughters, which they had brought up for him. In one Place it is, *their burning is as a Furnace*; another Place ſays, *They run into the Fire as a Camel into her Luſt.* The firſt Step towards becoming a falſe Teacher is a Departure from God; the juſt Puniſhment of ſuch Apoſtacy is their Rejection, which in ſome is ſeen to be accompanied with a Spirit of *Magic*, operating in Dreams or by Inſpirations; of which, incredible as this may appear, I my own ſelf have had but too convincing Experience; I was once, for a while, deceived by a fair Appearance in one who was poſſeſſed of this magical Talent; he could inject Dreams into me, and in thoſe Dreams get from me what he would; he could further impreſs on me a ſtrong Senſation of his Diſquietudes; 'tis not only I, but other Perſons ſtill living, who have felt this ſupernatural Malignancy, and his Name is *Berneſdorff.* In this reſpect it is, that God complains of the Dreams of the *Jews*, and of the Workings of the Spirit in the falſe Prophets.

As the abovementioned principal Claſs rejoices with ſo much Rapture over the venereal Energy, and extoll it as a Heart-reviving Cordial, they *ſtile the male and female Members co-operating therein*, venerable *Members:* In the *twelfth Appendix* and the *two Additions* which are in Print, there is a curious Diſplay of the ſenſual Felicity of theſe renowned

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Dignitaries; and whoever takes a View of that, and their impious Expreſſions relating to godly Living, and the Evidences of holy Men, together with the flagitious Practices of their *Abſoluteneſs*, their Stygian Magic and Power of Illuſion, then this lovely Child may be ſaid to ſtand *abſolutely in puris naturalibus* before them. To ſuch an Enormity does their deviliſh Joy riſe, to the Contempt of God and every divine Truth.

Permit me now to deliver my own Sentiments of heavenly Joy, ſpringing from that true Tranquillity of Mind, which is only obtained by attending to the gracious Invitations of the Saviour, and by learning from him, under the eaſy Yoke of Self-denial, true Meekneſs, Patience, and Gentleneſs. Oh bleſſed State of ſuch a Soul! There the Kingdom of God is ſet up and eſtabliſhed; there Righteouſneſs, Peace and Joy in the Holy Ghoſt, ſway the Scepter; there Exultation is tempered with Reverence; no Levity or Riot dwell there.

I aver to have heard the Count ſay theſe Words, *What the ſanctified Tribe chatter about the inward Life of God is mere Fanaticiſm; and as to praying to God the Father, it is no whit better than praying to a wooden or ſtone God.* The uttering ſuch Words muſt be thought to proceed from his own Experience, being unable to compoſe the Agitation of his Mind but by reading a Story-book till he drops aſleep over it; for this I had from his right truſty Confident, the aforementioned Baron *Watteville*; another, who is alſo near him, has ſaid, *There is a certain atheiſtical Book which the Count uſes for quieting his Mind.**

* This is *Baile's critical Dictionary*, the Count's Treaſure of Knowledge.

Thus the Count, by his own Example, manifeſts from his Inability to quiet his Mind, that he does not live in the Spirit of Truth; whence the natural Inference is, that he cannot call upon God the Father in Spirit and Truth, according to Chriſt's Words, *John* iv. 23. So that here a Queſtion riſes, through what Medium he views his Regeneration and Childhood, to know whether it be a right Birth, or an unnatural Monſter?

In this Manner was I affected with all I ſaw and heard among the Community; for I compared every Thing carefully with the Word and Life of Chriſt and his Apoſtles, but found a general Contrariety, and in ſome Points, ſuch a Turpitude as drew from me innumerable Sighs and Tears, which *Joſeph Muller* in his Letter charges on me as an inceſſant Confuſion; but my Emotions were the Reſult of my Attention in comparing every Thing with Scripture; and upon my miſtruſting my Knowledge and Feeling, I alſo brought them to the Teſt of the Practice and Uſages of the primitive Churches, and found they ran in a very different Channel; but the Count ſays, "I ever have and ſtill do proteſt, that the firſt Chriſtians cannot be called a Church, being no more than a Troop of Legaliſts. The Apoſtles were delighted, if they could but get about them ſuch People as would forſake evil and do good, but they were far enough from being converted; and ſo have Matters continued till this Time, before the Saviour could eſtabliſh to himſelf a true Church as is ſeen in our bleſſed Times †.

† Behold and Wonder; the *Herrnhutiſh* Sect holds the Count to be the only true Church, the Lamb's Bride; they call him the *Kyrie*, i. e. Lady (the feminine Gender of *Kyrios* the Lord,) and have made Copies of Verſes on him as ſuch.

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Here again the poor Man had no Time to recollect the innumerable Hoſt of Martyrs who have laid down their Lives for their precious Faith, reſiſting even unto Blood. His Thoughts ran on other Things than the Multitudes who came from all Nations, People, and Languages, *Rev.* vii. 9. who came thither out of *great Tribulation*, and have waſhed their Robes white in the Blood of the Lamb, v. 14. poſſibly the Count does not reckon theſe Souls among his bleſſed ones, they coming out of much Tribulation, and not out of Eaſe, Senſuality, and Merriments.

Is it aſked wherefore theſe Souls came out of much Tribulation, and not out of the Gratifications of the *natural* Life? St. *Peter* addreſſes the Faithful in this Exhortation. *Be ſober and watch; for your Adverſary the Devil walketh about as a roaring Lion, ſeeking whom he may devour; whom reſiſt ſtedfaſt in the Faith, knowing that the like Sufferings are accompliſhed in your Brethren in the World. But the God of all Grace who has called us to his eternal Glory Jeſus, after you have ſufferd for a while, make you perfect, ſtrengthen and eſtabliſh you,* 1 *Pet.* v. and 2 *Pet.* i. he ſaith, *That through Faith they ſhall be made Partakers of the divine Nature, having eſcaped the Corruption that is in the World through Luſt*; and beſides this, *they ſhall add to their Faith Virtue, and to Virtue Knowledge, to Knowledge Temperance, and to Temperance Patience, and to Patience brotherly Love.* Now this Apoſtle the Saviour himſelf appointed as a Pillar to his Church, pouring out on him his Spirit for the Edification thereof.

‡ The word *natural* is a Word among the *Herrnhuters* peculiarly denoting their Manner of living; and is as well applicable to them as Naturaliſts.

Whereas, talk to theſe People of Soberneſs and Watching, and reſiſting the Devil through Faith, they anſwer with a Sneer, they are not to be caught with ſuch Cobwebs; that they are beneath them; they may do with the Preciſians, but they have enough in the dear Wounds. Are they urg'd concerning the divine Nature, and the Virtues after which the Faithful are to preſs, this they account an Inſult, and whoever takes upon him to deal ſo freely with them, will be thanked with Outrages and Mockery: Of this I myſelf, and likewiſe the aforementioned *Chriſtian Winnocke* have often experienced; they uſually called ſuch Diſcourſe *the pietiſtical Hobgoblin.*

I obſerved of the Count, that at any Thing which he diſliked, he would ſtorm and rage beyond Meaſure; and when any Brother or Siſter had pleaſed him, he was as much in Extremes the other Way, but upon a Diſguſt no Words were bad enough for them; 'twas well if Excommunication was not fulminated againſt them; In the whole Tenour of his Behaviour there appeared little Godlineſs; I never heard that in the Congregation he ever took any Care to put the People in Mind that whatſoever they do, they ſhould do it with all Humility and Devotion, as in the awful Preſence and to the Honour of the holy and bleſſed Trinity; ſo far from it, that if either the Voices or the Muſic happened to fall into any little Diſſonancy, he would thunder out that they did not mind his Orders, and indeed, it behoved theſe poor People to attend all his Motions as they valued their Souls, to walk ſtrictly up to his Directions in every Reſpect; he alſo taught them that, in Order to be ſaved, they muſt not meddle with doing and forbearing, meditating

and

and examining, but only get into the Sides in Order to be ſaved; it was apparent from all his Uſages and Teachings, that ſenſual Gratifications have a much larger Share of his Heart than divine Truths.

But all enlightened Souls, on the contrary, hold it neceſſary to abide by theſe Words of St. *Peter: We have a ſure Word of Prophecy, to which ye do well that ye take Heed as unto a Light which ſhineth in a dark Place till the Day breaks, and the morning Star riſeth in your Hearts.* 2 *Peter* i. which agrees with what St. *John* ſays, 1 *Ep.* 1. *If we walk in the Light, as he is in the Light, we have Communion with each other, and the Blood of Jeſus his Son cleanſeth us from all our Sins*; ſo that all real Followers of Chriſt whom he hath called and begotten with a holy Calling, walking in his Light, conformably to the Goſpel, muſt be very ſenſible that to ſtrive to enter by the narrow Way (alas! found by ſo very few) is another Thing than *a negligent eaſy ſenſual natural Life*; the Saviour himſelf ſaying, *Many ſhall ſtrive to enter by that Way, and ſhall not be able*; therefore ſay I unto unto you, *ſtrive that ye may enter in at the ſtraight Gate.* For as it coſt our Leader, the Captain of our Salvation, no leſs than his Blood to make a Paſſage through the fierce Wrath of God and the Kingdom of the Devil, ſo is Satan with all his Agents permitted to oppoſe every Soul in the Preſervation of their Faith, the Proofs of their Fidelity, and the Attainment of the Virtues of the divine Nature, by a firm Reſiſtance of that Enemy who Day and Night goes about to deſtroy.

Therefore is it that in ſo many Places we are exhorted to watch and pray, that we may not be robbed of what we have received through Grace.

It

It is not in vain that the Spirit in the Revelation ſays to the Angels of the Churches: *He who overcometh as I have overcome, ſhall inherit all Things*; but when theſe precious Words of the faithful Saviour are inſiſted on to theſe Sectarians, would it be imagined they would offer to jeſt them away, ſaying: *If I inherit all Things how will others fare, and what will become of my Children?*

Since then all true Champions and Followers of Chriſt cannot but experience, that to fight ſtoutly againſt all the Powers of Darkneſs, and againſt Fleſh and Blood, and the ſpiritual Wickedneſs of Men who affect an uſurped Power over Souls and Bodies, and who ſtick not at an infernal Magic, to bring under thoſe who have Virtue and Senſe enough to diſdain a Subjection to them. Such Souls who by the Strength of the Blood and Merit of Chriſt, by watching, praying and ſtriving, have made their Way through the Craft and Violence of Man and Fiend, theſe know by Experience what *Tribulation* is. Whilſt theſe People make a Mock of them, and call it a viſionary Hobgoblin and Reverie to talk of fighting the good Fight of Faith; it is manifeſt herein that they are a barren baſtardly Breed, which derive not their Life from the true Regeneration, elſe they could not one and all, but love and cheriſh thoſe Souls which are come out of great Tribulation, and have waſhed their Robes white in the Blood of the Lamb.

But what can be ſaid. Theſe People call themſelves of the new *Period*; for according to them, *the Saviour has now ſhewn his People a new, eaſier, and ſhorter Way than heretofore*; and this it is that the godly Folks, as they ſay, with their Brains ſtuffed with the good Things of the Bible, carp at

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in the Saviour's People; as if they were tied down to good Works, and doing and forbearing.

But when I take the Manners and Procedures of this People into Conſideration, and compare them with Scripture, I find their new Period, their eaſier ſhorter Way, to be juſt that of the Children of God in the new World, who would not be controlled by the Spirit of God; the World was full of Violence and Tyranny and *Men of Renown*; for theſe People have their Tyrants and Men of Renown, and violent to ſuch a degree of Impiety, that they are for deſtroying all Diſcipline and Godlineſs, all Obedience to the Goſpel and following the Footſteps of Chriſt; and to this End take upon them to require of Souls which through Grace are awakened, convinced, called, and fructified, to reject all this as filthy Rags, and as it were naked and deſtitute, throw themſelves at the Feet of the Community to receive a Bleſſing from them; then they might be made ſerviceable to the Community, to whom otherwiſe they are accounted but a Burden.

He who is ſo far gone in Perverſeneſs, and can take weak Man's Word for Bleſſings preferably to the Word and Grace of God; in ſuch a Soul the Light of the new Life is extinguiſhed, and every divine Plant rooted up by theſe ſpiritual Robbers, Spoilers, and Murderers; and inſtead of God's Favour they are complicated in Magic, and by a righteous Judgment ſmitten with Frenzy, *Deut.* xxviii. 28. Thus theſe Diſciples are initiated in the School of Satan, and confirmed in execrable Errors, having poured Contempt on the Invitations of Grace, ſinned againſt the Word of Truth, and have paid more Regard to the Voice of Men, than the Teſtimonies of the Father, Son, and Spirit.

Here

Here in *Penſilvania*, the Count was heard to ſay, that St. *Paul* complains that he had not any one like-minded with him beſides *Timothy*, but he could glory in having twenty-four Brethren who were in every thing of a Conformity with him; and who can tell their Number now? and in this he extolls his Community above the primitive Chriſtians. I heard one of his Labourers ſay, the *Papa* is ſuch a Man that I queſtion whether the World ever ſaw his Equal.* Were St. *Paul* himſelf to come among the Community, he would look upon it with Amazement in Compariſon of the Communities in his Time.

I was once talking of *David*'s heroic Faith to a Man of conſiderable Learning, by Name *Lieberkuhn*, who with a Laugh anſwered, David *was indeed a legal good Man, and had many fine Things in his Head, but with an empty Heart. Your* David *was nothing in Compariſon of a common Brother, who joins with the Lord's People at his Table*, and every *abſolute* Brother will ſay the ſame Thing; ſo that it is eaſily conceived that their impious Intoxication will make no Difficulty of advancing their Inventions above the Bible; and as their Doings appeared to me to wear the Livery of Profaneneſs and Frenzy, no Wonder that they looked upon me as a brain-ſick Creature. I knew a Brother who at the beginning was under a glorious Awakening, and for a while walked cloſely to the Intimations of Grace, but afterwards ventured on ſome Duplicity in his Words and Works, at which he inwardly felt the Accuſations of Grace. The

* We are of the ſame Opinion; we firmly believe that Count *Zinzendorf* was never equalled in Effrontery and Depravity, by any Seducer which ever appeared in the World. He has a ſpice of Hereſies and Errors of all Kinds.

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Labourers asking him how it ſtood with his Heart, he owned his Condition, his keen Anxieties, the clamorous Reproaches within for not watching better over his Heart in Prayer to the Saviour; upon which his Labourer gave him this ſage Advice, *away with all ſuch Whims; drive them out, and never trouble yourſelf about any thing, fall Back fall Edge.** The unhappy Man followed this Injunction, ſo that within a ſhort Time he launched out into a falſe Freedom and Security, and into ſuch Diſſoluteneſs and Petulancy, as if he had never been capable of a ſober Thought. It was a frequent Saying of his, *the Bible is a pietiſtical Book, I plagued myſelf long enough with it, but I know better now than to caſt my Eye upon it*; adding ſometimes, (horreſco referens) *a Cherubim is not more happy than myſelf.*

Another Brother uſed to complain that Levity often carried him into what his Heart could not away with, and that he muſt in good Earneſt turn over a new Leaf: Young Count *Chriſtal* anſwered, *how pietiſtically that* Turning *comes out, let me hear no more of it; there is the Saviour's Wounds rejoice in them, and a Fig for all beſides.*‡

Thence flows their abominable Conceit, if it be poſſible really to conceive ſuch Things, that their

* Many more ſuch ſhittle-brained Labourers, or rather Soul-ſeducers might be pointed out, who in the Banes have given ſuch impious peſtilential Advice to Souls mourning under the Corruptions of their Hearts, to draw them from the Teachings of Grace into Licentiouſneſs and Materialiſm.

‡ Thus do theſe Miniſters of Satan tear out all the Vitals of Godlineſs and Religion, draw Souls into Security, ſo that they turn their Backs to the Inſtructions of the divine Spirit; all Devotion and Piety is laid aſide, and the next Step terminates in Infidelity.

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Inventions are of more Moment than the eternal Truths of God; but however momentous ſuch Things may ſeem to their Self-complacency, yet in God's Sight are they no more than *Cobwebs*, as in ſeveral Places of Scripture they are termed; called and brought to free Grace, and the adoption of Children, they have afterwards turned aſide to a Way of their own chooſing, which is quite other than that of Chriſt, and inſtead of glorying in the Lord boaſt of their own Works; in this reſembling the Spinner, of which *Solomon* ſays, *Prov.* xxx. 28. *The Spider worketh with her Hands, and is in King's Palaces*, yet is but a loathſome venomous Inſect: Whereas Men ſhould receive as the only Truth, Chriſt *who of God is made unto Wiſdom, Righteouſneſs, and Sanctification.* This is the declared Will of God; Chriſt the beloved and dutiful Son in the Boſom of the Father, the everlaſting *Yea* and *Amen*, who in his Goſpel has taught his Diſciples that their *Yea* ſhould be *Yea*, and their *Nay*, *Nay*, and that whatever is beyond cometh of Evil. But if this People be compared in their Doctrine, living and *abſolute* working with the Simplicity of Yea and Nay, and what is of Chriſt and what not, the Difference is beyond Expreſſion.

But when the Lord from Heaven ſhall exerciſe Vengeance on all who have not obeyed the Goſpel, and ſhall come like a fiery Tempeſt on all the ungodly Ways of Men, who affect Dominion over Souls which were purchaſed with an incorruptible Price on the Croſs; for come he will in Flames of Fire, to the Deſtruction of all Seducers who hold ſo many Men immerſed as it were, in their magical Clouds; and likewiſe with an Effulgency which ſhall break through that Blindneſs which has ſeized ſo many wavering Souls, and to confirm them in the unerring

erring Way to their Salvation, 1 *Kings* x. ver. 17. Then ſhall the Prieſts of *Baal* be convinced to their confuſion, though now ſo peremptory in their wicked Preſtiges, that they refuſe to liſten to any who offers to undeceive them, blinded by a juſt Judgment on their Preſumption in ſuperſeding divine Truths with their profligate Inventions.

It is amazing that Souls ſhould perſiſt in this Cæcutiency, even before the Tribunal of Chriſt, appealing to their own Doings and pleading, *Lord, Lord, have we not done this or that in thy Name*; but it not being done in evangelical Simplicity and Faith, conſequently from evil Principles, the Judge of Truth and Falſhood muſt neceſſarily ſay to them, *Depart from me ye Workers of Iniquity.*

The Saviour gives us this Criterion by which to determine our Judgment of Men and Sects, *viz. The Tree is known by its Fruits.* Now, if their Power be brought to this Teſt, what is the Reſult? it cannot afford any Aſſiſtance, Light, or Comfort, to a Soul panting after its Deliverance; it cannot fix it in that Truth which is the only Reſtorative from the Dominion of Sin; the inward Man is beyond its Verge; nothing indeed is better calculated to inveigle the Senſes and fill the Imaginations with toyiſh Fancies about the Croſs, and bleeding of the dear Lamb; to draw the Mind aſide to Levity and the Mirth of Fools; yet, ſay they, with a Blaſphemy proceeding from the Breath of the ſeven-headed Dragon, that theſe are the Fruits of the Wounds of the holy Jeſus.

Is their ſpecious *Love* tried by the Love and Doctrine of Chriſt and his Apoſtles? The very contrary is found amidſt all their Boaſtings of the Labour they were put to in bringing Souls to the Savi-

Saviour, but that they chearfully go through it out of Zeal for the Saviour's Love to Souls; now if their Labours for Souls be tried by thoſe of Chriſt and his Apoſtles, the Deceit of them ſtares in the Face; their firſt Tenet is, that they rely upon their new *Period*, as if God will now have Souls to be brought to him by another more ſure, ſhort, and eaſy Way; and thus they in the beginning labour for the Soul *abſolutely*, and repreſent to themſelves the dying of our Saviour on the Croſs with his bleeding Wounds, till they obtain a ſenſible Apprehenſion of them; then, ſay they, farewell to all Anxieties about *doing* and *forbearing*, *ſhalling*, and *willing*, *watching*, and *trying*, come what will. If their ſpecious Love to God and Chriſt be tried by a Conformity of their Doctrine and Obedience to the Goſpel, the invaluable Gift of God's eternal Wiſdom and Mercy; their Love is falſe, there is in it a direct Contrariety to the Love and Obedience of Chriſt; for he ſays, he ſpake nothing of himſelf but what he had heard of his Father, and that the Words of his Father are eternal Life: The Saviour further ſays to his Diſciples; *If a Man love me he will keep my Words*; *he that loveth me not keepeth not my Sayings*; and after his Reſurrection, his laſt Charge to them is, that they ſhould teach all Nations whatſoever he had commanded them.

As to all they ſay of a new Period, it is but Falſity and Craft not grounded upon any one Truth: It is owned, that in the Prophets there is a Promiſe of a new Period where *Iſrael* ſhall be converted; but whatever Outcry theſe People make about it, there is little Appearance of its being come among them, for I never knew of one ſingle ſound Converſion wrought by their Means.

Exa-

Examine their boaſted Love; it is ſo narrow, that no other than their Well-wiſhers have any Share of it; this is no more than a Love of Publicans and Sinners, *Mat* v. 46. Thus confined within themſelves, they have no Title to the Name of Chriſtian; Chriſt having loved us while we were yet Enemies. and our Father in Heaven lets his Sun riſe upon the Good and Evil, the Righteous and the Unrighteous.

Further, this ſpecious Love of theirs, is not only deceitful and a compound of Lies, but what is aſtoniſhing, they go about to make Chriſt a Liar. Chriſt, whoſe Word is Truth, Life, and Spirit, ſays, *the Way to Life is narrow, and the Gate ſtraight, and few there be that find it:* And in another Place, *that Men ſhould always pray and not faint*; and they who Night and Day call upon him ſhall have ſpeedy Deliverance: They on the contrary, will be for deceiving with falſe Appearances, turn praying Night and Day into Ridicule; and as in Battle Array, with a frantic Impiety, ſtrive to demoliſh this ſtraight Gate. A heart-piercing Conſideration it is that numbers of Souls ſwallow their gilded Poiſon, which however ſweet to the vitiated Palate, is rottenneſs to the Bones.

I now recollect my Promiſe at my Departure from hence to *Germany*, of giving Satisfaction to *Henry Antes* and *William Frey*, who charged me upon my Conſcience that when I got to *Germany* among the Community, I ſhould give them a faithful Account of whatever I had obſerved there, Good and Evil; for they had ſeen ſuch Deceits carried on under a fair Outſide that had made them wary; and that if the Community did not anſwer Expectation I ſhould return, and they would defray my Charges; but neither they nor I then

knew the Depth of the Community's Politics, there being nothing to be writ from the Community but what is in its Commendation.* Thus I was deprived of all Opportunity of acquainting them with any of my Uneaſineſſes at the Practices of the Community; and indeed, at that Time, my Eyes were not opened ſo as to perceive that ſuch a Prohibition was a Snare, a Tyranny repugnant to God's written Precept; for God who looketh not to the Perſon of a Man, and whoſe Righteouſneſs is as the Mountains, and his Judgments as the great Deep, will judge the Earth in Righteouſneſs, and all the Nations in Truth, *Pſ.* xcvi. ver. 13. he has not diſpenſed his choſen People from writing and making known their good and bad Things, for their own Amendment and as an Example to their Deſcendents, but Lies and falſe Reports, and blandiſhing Words of Deluſion are an Abomination to him; criminal in themſeves, and the Engines of evil Purpoſes, exalting their Inventions above the Spirit of Truth.

After hearing ſo many groundleſs Panegyrics, and not a few of myſelf, ſuch as thoſe which *Spangenberg*† was pleaſed to ſpread here, what a powerful Witneſs I was in *Germany*, having been viſited by ſeveral Perſons of Rank, Counts and Princes, whoſe Hearts were ſo affected with my Diſcourſes that they left me with Tears. That I was honoured with the Viſits of ſuch Perſons I do not

* It is not only forbid to write any thing of the Ways and Doings of the Community, but all Letters were privately read to the Brethren, and ſuppreſſed or forwarded according as the Contents pleaſed; they make no Conſcience of it, tho' opening of Letters be ſtrictly forbid by Law.

† The Author who was a *Baptiſt*, wore a long Beard, and living as a Solitary in the Garden-Lodge, many Perſons of Rank went to ſee him, from the ſame Curioſity which uſed to draw them to take a View of the Community in general.

deny,

deny, but that I talked ſo movingly to them is what I know nothing of, nor was it any religious Motive but mere Curioſity which brought them, *viz.* to ſee a *Penſylvanian* Hermit who they heard lived in the Garden-Lodge; beſides, their Stay was generally too ſhort for me to ſay a Word to their Hearts. Such Reports among theſe People are like the Sands of the Sea for Number. But how to reconcile *Spangenberg*'s and *Joſeph Muller*'s Accounts of me? the latter ſays I was under a perpetual Confuſion of Mind from my being at *New York* till it broke out, when I deſerted from them; but they are both equally wide of the Truth. So far I acknowledge, that during my ſtay in *Germany* I went through much trouble of Mind, with innumerable Sighs and Tears; but from whence did this ariſe? from beholding their Errors and wicked Ways, with ſome Senſe of my own Failings. *Bleſſed are they who mourn*, ſays the dear Saviour, *for they ſhall be comforted*; and I can truly ſay, *bleſs the Lord O my Soul*; for God and his Word was what alone comforted and ſupported me amidſt the Diſorders and Revilings of a Life totally repugnant to an Imitation of Chriſt; and this no Perſon under a culpable Confuſion can affirm. Such Impurity and Deceit abounding among theſe People, ſuch Stories being forged to draw the World into a high Opinion of them, I cannot bring myſelf to think theſe to be Signs that the Saviour is ſetting up his Kingdom by ſuch Inſtruments, as he would not allow the Devils ſo much as to ſay that he was the Holy One, *Mark* i. 24, 25. As little ſuppoſable is it to me, that the Saviour co-operates with theſe Folks for impoſing upon others with mellifluous Speeches to make a total Surrender of themſelves Souls and Body, deny their own Will that it may be

moulded by ſuch a Set who make a Jeſt of Self-denial and Indifference to the preſent World, and of the Imitation of the holy Life of Chriſt.

Neither can I imagine that it is the Saviour's Will, that a Man ſhall part with his Subſtance to others, for them to ſquander away in Senſuality and Parade; Inſtances of which I have both ſeen and heard to a moſt exorbitant Degree.

Far be it from me to think it the Will of God that a Man ſhall diveſt himſelf of, renounce and throw away as filthy Rags what he has received from the immediate Grace and rich Bounty of his Saviour, and creep naked and deſtitute at the Feet of the Community to receive their Bleſſing, becauſe without this he cannot be made fit to be employed in the Community.

But it is my firm Belief and Perſuaſion that to require any ſuch Thing of Perſons called by Grace, is little better than Satan's bidding Chriſt fall down and worſhip him. This is the Baſilisk's Egg, whoever eats of it, ſuffers an Extinction of the Life of Grace in the Soul; and when trod upon, out comes a fierce Viper, *Iſa.* lix. 5. This laſt I have experienced, and bleſſed be God who preſerved me.

I have often canvaſſed in myſelf with deep Lamentation, for what Reaſons it pleaſed the Lord that I ſhould paſs through ſuch a dangerous School; but when my Unbelief and Fickleneſs preſented themſelves to me, and my Remiſsneſs in following the gracious Call of my Saviour to truſt him in every thing which concerned the Redemption of my Soul; and not having done as I ought, and giving Way to Self Will rather than cloſe with the Spirit of Grace which called me out of pure Mercy, I concluded that the long ſuffering all-wiſe Saviour, who never does any thing without ſufficient Reaſon, left me to run on

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in my Imaginations; firſt as a juſt Puniſhment of my Perverſeneſs; Secondly, that I might experience the Depths of Satan, how he makes Uſe of Men to ſeduce each other by ſpecious Words and attractive Appearances; Thirdly, that I might learn to ſpeak my Mind with a loyal Confidence and never diſguiſe Truth; Fourthly, that I might acknowledge his tender Care of me, and how he delivers me out of many Dangers without any Gratitude from me; Fifthly, to ſhew me that both in Time and Eternity I have Cauſe to praiſe him alone for all Things.

This I have writ in my ſixty-third Year, when I hope I have outlived the Ductility of Childhood, never more to be decoyed by carnal Notions and Artifices of evil Men, nor be toſſed about with every Wind of Doctrine with which they lie in wait to ſeduce well-meaning Souls. I have now effectually experienced that nothing but a divine Power can preſerve us ſtedfaſt in the Faith in theſe Times ſo full of Dangers. It behoved me to add concerning their voluptuous Life, particularly of thoſe in the *upper Claſſes*, who though many of them were poor mean Folks, now figure in fine Cloaths, powdered Wigs, Watches, and Rings on their Fingers, like the worldly Men of Faſhion, and conform themſelves to the World; that one Motive of this gay Appearance is to allure the wealthy, ſhewing them by their Behaviour, that they have found out a Carpet-Road to Salvation, which no Chriſtians hitherto could hit upon; and this is no lame Contrivance, for the rich are not without a Deſire of being ſaved, but to deny their State and the Pride of Life, was the Rub; now this is got over, here's a new Way which turns off from every Diſcouragement and Hardſhip, a Way of Glitter, Eaſe and Feſtivity;

Feſtivity; a Way ſuited to a *Reſpect of Perſons*, in order to make an Advantage. But were I to relate the whole, it would carry me too far.

The Premiſes, I think, were ſufficient Grounds for my ſaying, *That it was the wickedeſt Sect that has appeared ſince the Apoſtle's Time*, which *Joſeph Muller* took ſuch Offence at, and reported to thoſe who ſent him from Time to Time to ſift me, for which he was the fitteſt Perſon, being my Superintendant.

By this Time the Community were ſufficiently known to me; their fine Mantle of Chriſt's Sufferings was too ſhort to hide their Deformities. Inſtead of the Lamb, I diſcovered the Dragon opening its Mouth againſt God and his Tabernacle (the Hearts of Believers) and *thoſe who dwell in Heaven* *.

I had no ſooner given the Child its right Name, than all the Brethren were ordered not to come unto me, upon which Excommunication I recommended myſelf to the God of my Life, and reſolved to depart, and writ the following Letter to the Count's Son-in-law.

Herrnhaag, May 12, 1747.

Dear Brother John,

" I heartily wiſh you well in the Lord, and as " my Departure will be next Week, and there " is no talking with you Face to Face, I will de- " clare to you the Reaſons why I could not come " into the Community's Doctrine and Practice; " *Iſaiah* ſays, that *They who in Religion chooſe their* " *own Ways make their Soul an Abomination*, and " further calls it a vain Worſhip where the Com-

* The Prophets and Apoſtles, *David*, the primitive Chriſtians and Martyrs, are all moſt ſcandalouſly reviled by this conceited Sect.

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" mandments of Men are ſet up. Now, I being
" awakened by the Scripture without any Help
" from Man, prefer it to all the Inventions of
" Man; their Effects on the Souls of their Ad-
" mirers are as bad as the Principles from whence
" they ſprung; is this not too plain in our Days,
" when the Truths of the Bible are ſcarce men-
" tioned. The vain Mirth, and whatever to me
" appeared faulty in the Community, I impute to
" the Labourers; the Life they lead and preach
" is promotive of Corruption, and an Indignity
" offered to the Sufferings and Merit of the hea-
" venly Lamb. His Love is my Joy, his Re-
" ſurrection is my Truſt; theſe are my unmove-
" able Sentiments: Yet theſe drew from me con-
" tinual Inſults and Revilings; no Word was bad
" enough for me; I was cut off as a mortified
" Limb. Theſe Things you cannot but know;
" I cloſe with recommending you all, and in all
" Things, to the Love and Guidance of the Sa-
" viour, who of evil can produce good; I thank
" you all for whatever Kindneſſes I have received
" among the Community.

Andrew Frey.

I earneſtly deſire that I may not be conſtrued to extend the foregoing Accuſations to the whole Community; they are meant only of the *upper Claſs* in *Germany*, and careful have I been that the Colours ſhould not be too deep. As to the Sect of *Herrnhuters* in *Penſilvania*, though the Child be not free from the Humours of the Mother, yet is there ſome Appearance of true Religion and Piety; many pray Morning and Evening, the Bible is read in the Hall, and divine Truths are diſcourſed of, but alas! on the other Hand, the Wolves are ſo numerous, that we ſhould

ſhould be inſtant in Prayer that the good Shepherd will preſerve his little Flock from the Seducements and Depravations with which they are ſurrounded.

Reader, whoſoever you are, who ſhocked at the foregoing Account (which in no one Point has exceeded) bleſs yourſelf that you have nothing to do with *Herrnhutiſm*, let me intreat you in Chriſtian Love to turn your Eyes inward, to ſearch whether you are poſſeſſed of the Pearl of great Price; whether the Kingdom of God be within you; whether you are born from above; whether you are one Spirit with the Lord; whether you are crucified with Chriſt; whether whatſoever you do you do as unto God; whether you are transformed in the Renewal of your Mind, for I would hope you not ignorant, that theſe are not to be compenſated either by Orthodoxy of Principles, nor the moſt amiable Morality. Need I remind you, at your Entrance on this momentous Enquiry, to addreſs yourſelf to the Father of Lights, who giveth to all Men liberally; and that the Rule of it muſt be the divine Oracles, not any human Inſtitutions; the Saviour, whom I pray to lead you into all Truth, cloſing his Sermon upon the Mount with the following Words, which, together with the Sermon, cannot but deſerve your cloſeſt Attention; *Whoſoever heareth theſe Sayings of mine, and doth them, I will liken him unto a wiſe Man, who built his Houſe upon a Rock; and every one who heareth theſe Sayings of mine, and doth them not, ſhall be likened unto a fooliſh Man who built his Houſe upon the Sand.*

FINIS.